



“A host of tongues...”

Multilingualism, Lingua Franca and Translation in the Early Modern Period



“A host of tongues...” : Book of Abstracts

NOVA FCSH, Lisbon
13th - 15th December 2018

BOOK OF ABSTRACTS



CEL – CENTRO DE ESTUDOS EM LETRAS
CETAPS – CENTRE FOR ENGLISH, TRANSLATION, AND ANGLO-PORTUGUESE STUDIES
CHAM – CENTRO DE HUMANIDADES

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They that have frequent intercourse with strangers, to whom they endeavour to accommodate themselves, must in time learn a mingled dialect, like the jargon which serves the traffickers on the Mediterranean and Indian coasts. This will not always be confined to the exchange, the warehouse, or the port, but will be communicated by degrees to other ranks of the people, and be at last incorporated with the current speech.

Samuel Johnson. *A Dictionary of the English Language*.
London: Strahan. 1755.

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Introduction

In the 15th and 16th centuries, the linguistic situation in Europe was one of remarkable fluidity. Latin, the great scholarly lingua franca of the medieval period, was beginning to crack as the tectonic plates shifted beneath it, but the vernaculars had not yet crystallized into the national languages that they would become a century later, and bi- or multilingualism was still rife. Through the influence of print capitalism, the dialects that occupied the informal space were starting to organise into broad fields of communication and exchange (Anderson 2006: 37-46), though the boundaries between them were not yet clearly defined nor the links to territory fully established.

Meanwhile, elsewhere in the world, languages were coming into contact with an intensity that they had never had before (Burke 2004: 111-140), influencing each other and throwing up all manner of hybrids and pidgins as peoples tried to communicate using the semiotic resources they had available. New lingua francas emerged to serve particular purposes in different geographic regions or were imposed through conquest and settlement (Ostler 2005: 323-516). And translation proliferated at the seams of such cultural encounters, undertaken for different reasons by a diverse demographic that included missionaries, scientists, traders, aristocrats, emigrés, refugees and renegades (Burke 2007: 11-16).

This fascinating linguistic maelstrom has understandably attracted the attention of scholars from a variety of different backgrounds. Cultural historians have studied the relationship between language, empire and mission, processes of cultural transmission and the influence of social, political and economic factors on human communications. Historical linguists have investigated language contact, codification and language change (Zwartjes 2011). Translation studies specialists are interested in how translation was conceptualized and practised during the period (Kittel et al. 2007), and literary scholars have looked at how multilingualism is represented in plays and poems of the period (Delabastita and Hoenselaars 2015). There have also been postcolonial engagements with the subject, given the often devastating effects of Western European language ideologies on precolonial plurilingual practices (e.g. Canagarajah and Liyanage 2005), as well as gendered perspectives, centring on women's language in different cultural spaces.

In an attempt to generate a truly interdisciplinary debate about linguistic behaviour in the Early Modern period, this conference includes papers on a range of different subjects, organized into five main strands:

A. Translation and translating: i. Translation of scientific and political texts; ii. Translation of religious texts; iii. Jesuit translation; iv. Translating to and from Spanish; v. Translation and interpretation in the Portuguese Empire; vi. Translation in sociocultural context;

B. Lingua francas and vernaculars: i. The persistence of Latin; ii. Latin vs. the vernaculars; iii. Minor vernaculars; iv. Discovering Slavic; v. Other lingua francas; vi. Coining new language varieties;

C. Linguistics and language teaching: i. Missionary linguistics; ii. Teaching and learning languages;

D. Multilingualism: i. Multilingualism in everyday life; ii. Multilingualism in English literature;

E. Cultural history: i. Processes of cultural transfer; ii. Women and language

Naturally these thematic areas are not water-tight and we expect there to be a great deal of overlap between them. You are therefore encouraged to circulate as widely as possible and to bring your own expertise to bear on adjacent areas by contributing to the debates that will hopefully be generated in the wake of each session.

Please do not forget that there are plans to produce a collected volume in the wake of the conference with Routledge, who have approached us about a possible contract. You will be informed of deadlines for proposals after the conference is over.

In the meantime, we hope that you have an enjoyable conference. Do not hesitate to approach any of the Organizing Committee if you have any problems or queries.

Best wishes

The Organizing Committee:

Karen Bennett (CETAPS)

Angelo Cattaneo (CHAM)

Gonçalo Fernandes (CEL)

Rogério Miguel Puga (CETAPS/CHAM)

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We also would like to extend our gratitude to the keynote speakers who, with their knowledge and scholarship, have contributed to the success of this event: Peter Burke (Cambridge University), Hugo Cardoso (University of Lisbon), Antje Flüchter (University of Bielefeld), Ferial Ghazoul (American University of Cairo), Theo Hermans (University College, London) and Joan-Pau Rubiés (ICREA and Universitat Pompeu Fabra, Barcelona).

We also would like to acknowledge the direction of the NOVA School of Social Sciences and Humanities of Lisbon for granting us the use of their facilities, services and human resources; the members of the Organizing Committee; the secretarial staff of the three centres, and student helpers; and the Academic Advisory Board, mainly the external members: Cristina Altman (U. São Paulo), Carlos Assunção (U. Trás-os-Montes and Alto Douro), Mona Baker (U. Manchester), Angelo Bianchi (Univeristà Cattolica di Milano), Suresh Canagarajah (Pennsylvania State University), Pedro Cardim (NOVA FCSH), Rui Carvalho Homem (U. Porto), Paolo de Troia (La Sapienza U. of Rome), Dirk Delabastita (U. Namur), Jorge Flores (European University Institute), Maria do Céu Fonseca (U. Évora), Fernando Gomes (U. Évora), Nicola McLelland (U. Nottingham), John Milton (U. São Paulo), Nicholas Ostler (Foundation for Endangered Languages), Dulce Pereira (U. Lisbon) and Pierre Swiggers (KU. Leuven).

Last but not least, a special thank to all contributors who, without their talks and sharing of knowledge, this conference could not have happened.

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KEYNOTE LECTURES

Translation as transposition in Early Modern Europe

Peter BURKE

Emmanuel College, Cambridge, UK

‘Transposition’ is a term that came into use in English in the seventeenth century to describe movement and adaptation. Bishops were ‘transposed’ or ‘translated’ from one diocese to another, and musical compositions ‘transposed’ from one key to another. I use the term here to refer to the not uncommon practice on the part of Early Modern translators of replacing the milieu of a foreign text, such as a play or dialogue, with that of their own culture, offering so many vivid examples of what is now known as ‘cultural translation. This paper will begin with a brief description of Early Modern European regimes of translation, before discussing examples of the transposition of the comedies of Plautus and of dialogues such as *Il Cortegiano* (notably in its Polish and Portuguese versions).

Filling in the gaps: Portuguese as a *lingua franca* of Asia

Hugo C. CARDOSO

University of Lisbon, Portugal

Portuguese maritime expansion reached Asian shores in 1498 and soon produced a dense network of Portuguese settlements and other *loci* of activity which stretched from the Persian Gulf to Japan and Timor. The Portuguese language (broadly defined) was carried along and took roots in many parts of Asia and the Pacific, while simultaneously becoming established as an important coastal *lingua franca* for commerce, diplomacy, and religion (Lopes 1936; Tomás 2008). As expected, the fate of Portuguese did respond, to some extent, to the imperial decline of Portugal in Asia, which intensified in the 17th century. However, having been the first of a sequence of European languages to gain a foothold in the region as a result of colonial expansion gave it a degree of resilience, and the very significant impact it had on the linguistic ecology of Asia can still be observed, e.g. in the numerous lexical loans that flowed between Portuguese and

several languages of the continent, and in the communities that speak Portuguese or a Portuguese-lexified creole to this day (Cardoso 2016).

It is clear, therefore, that, in the Early Modern Period, Portuguese acquired and then lost a position of prominence in Asia. But what was that language like, especially in oral communication? How much linguistic interchange was there between the various Portuguese settlements? And how did the language adapt to the new social and political cycles that came after Portuguese rule? The answers are not straightforward because, while authors such as João de Barros and Duarte Nunes de Lião were quick to celebrate the reach and alleged perennality of Portuguese, and to notice and/or criticise the lexical imports from Asian languages (Maia 2010), the documentation of Asian varieties of Portuguese did not proceed beyond that. Up until the early 19th century, very few linguistic specimens of non-standard Asian Portuguese were recorded, none of them substantial, which makes of the Early Modern Period something of a linguistic blind spot with respect to any Asian variants of the language other than the written standard. In this talk, we will explore what insights into these questions can be gained from a combination of archival work and the comparative study of modern varieties of Portuguese and Portuguese-lexified creoles.

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Cultural encounter and cultural translation: some methodological thoughts

Antje FLÜCHTER

Bielfeld University, Germany

Growing interest in a global perspective has contributed to the proliferation of ‘cultural translation’ as a popular concept in historical studies. However, this term is often only used as a metaphor; a concise methodological approach is still missing. Postcolonial theory continues to be of pivotal importance in this regard but its tendency to focus on power structures cannot explain the inner mechanisms of translation processes and cultural encounters.

The paper develops a methodological framework to analyse different kinds of cross-cultural contact by applying concepts from translation studies to historical cases. The feasibility of this concept will then be tested by using the example of Early Modern Jesuit missions. I will focus on the missions and their evangelization practices in Southern India and Japan and thus in areas beyond the influence of European colonialism.

Evangelization can be understood as an encompassing, multilayered process of translation: Not only texts and doctrines but also practices are transferred and relocated in a new context, either in total or in parts. In the translation process, the translator has to choose adequate textual and conceptual grids (André Lefevere), so that the intended audience (may) understand the translated text or object in question. Far from being unambiguous, the choice of these grids depends above all on the translators’ respective aims. Moreover, the missionaries translated for different audiences, mostly for prospective converts but also for their superiors within the Jesuit Order or at the Curia in order to explain and justify their work. Therefore, the adequateness of a specific translation had to be determined according to the respective contexts and adjusted to the varying aims. I analyse the dimensions and implications of adequate translations combining Lefevere’s concept of grids with the idea of dynamic equivalence by Eugene Nida. The findings will be tested with Lawrence Venuti’s postcolonial and sensitive to power structure criticism against foreignization and domestication.

Such a methodological framework helps to open the black box of translation processes and to unravel the inner mechanisms of translation, moreover to understand the different kind of power relations, the different strategic aims and

last but not least the diverse transcultural phenomena resulting from these translation processes.

**Translation as migration:
travelling literary classics from Arabic and into Arabic**

Ferial GHAZOUL

American University in Cairo, Egypt

The paper will identify the multi-lingual communities in the predominantly Moslem Middle East between 1400-1800 as well as the role of oral transmission played in translating and adapting literary works that have become world literary classics. The study emphasizes the reshaping of works to fit in the new cultural milieu and the way migrants settle in a new land and produce a hybrid subculture.

The examples the paper deploys come from the transformation of the partly legendary, partly historical Arabian love story of *Majnun Layla* at the hands of Jami (1414-1492) in Persian couplets, *Leyla o Majnun*, and at the hands of Fuzuli (1483-1556) in his Turkic epic, *Dastan-i Leyli vu Mecnun*, and finally its rendering in English by Isaac D'Israeli in 1797 as *Mejmun and Leila: The Arabian Petrarch and Laura*. The other example is that of the *Panchatantra* and the Ocean of Stories that migrated from India to Persia to Iraq, metamorphosing into the Arabic *Alf Layla wa-Layla* (*One Thousand and One Nights*). The earliest extant version of the *Nights* in Arabic goes back to the fifteenth century. This Syrian redaction (edited by Muhsin Mahdi) migrated to Egypt and then Tunisia where it acquired a parallel title, *One Hundred and One Nights*. Eventually, the *Nights* was translated by Antoine Galland in 1704-1717, which was the basis for translations to English (anonymously in 1706 and 1708) and to Russian by Alexey Filatyev (1763-1774).

Languages and translation in the Low Countries 1550-1700

Theo HERMANS

University College, London, UK

At least five languages were relevant to the Early Modern Low Countries (roughly the present-day Netherlands and Belgium). The vernacular language, Dutch, showed much more dialectal variation than today, sometimes requiring rewriting from one area to another. It was gradually being standardized, but the process had more impact in the northern than in the southern part of the territory. Latin remained the intellectual language throughout the period but lost ground to both Dutch and French towards the middle of the seventeenth century, while some domains, like engineering and practical medicine, adopted Dutch several decades earlier. French, too, was a constant presence, more so in the southern than in the northern territories as time wore on. Spanish, the language of the Habsburg overlords for most of the sixteenth century, retained a presence as an administrative vehicle in the seventeenth-century Spanish Netherlands (present-day Belgium). Finally, as the Dutch Republic's powerful East India Company (VOC) and then its West India Company (WIC) struck out overseas, they relied on Portuguese as a means of communication in both Brazil and the Far East. The paper seeks to sketch the distribution of these languages, the development of their relations to one another, and the translation flows between them.

Translating languages and (mis) translating cultures in the Jesuit missions

Joan-Pau RUBIÉS

ICREA and Universitat Pompeu Fabra, Barcelona, Spain

It is now increasingly recognized that the Christian missions of the Early Modern world were a global phenomenon, which involved a great deal of cultural mediation and translation. The Jesuits in particular have often been praised for their cultural flexibility and their capacity for learning a wide range of languages. Their linguistic expertise, however, was only an aspect of their capacity for

cultural accommodation, ethnographic observation, and historical research. My fundamental assumption is that translating languages and translating the implicit codes of a cultural system are fundamentally analogous processes, and quite often closely connected. Hence Jesuit ethnography was a form of cultural translation. In assessing the Jesuits as cultural interpreters, however, their ideological principles in matters of religion and morality (at the very least) could become obstacles to accurate "translation", in a more obvious manner than when simply translating languages. Cultural bias could in turn lead to cultural misinterpretation. From this perspective, the Jesuit practice of cultural accommodation has often been scrutinized, and the very concept of cultural dialogue openly questioned. The extent of cultural incommensurability has also been hotly debated. In this intervention, I shall seek to assess through a broad range of examples the degree to which ethnography as cultural translation differed from linguistic expertise, and how far should be go in emphasizing the capacity for mistranslation of the Jesuit missionaries.

PAPERS

A multilingual corpus of the Early Modern period: norms and standards in the context of foreign language learning

Tanja ACKERMANN

Freie Universität Berlin, Germany

Julia HÜBNER

Freie Universität Berlin, Germany

In the fluid linguistic situation in 15th/16th century Europe, foreign language teaching began to acquire importance. In more recent times, the question of norms and normativity has played a crucial role in the teaching and learning of foreign languages. But what was the significance of normativity in Early Modern language teaching when the linguistic norm was not yet fully developed?

In this paper, we want to offer some insights into questions of norms and normativity in the context of pre-modern language teaching. We will present findings from a project on textbooks for foreign language teaching from that era. Our corpus consists of 250 multilingual textbooks for teaching modern foreign languages from the Early Modern period. All of our texts involve German, and also up to seven other languages such as French, Italian and English.

Our corpus offers the opportunity to examine the normative ideas and the awareness of norms of Early Modern language teachers. With regard to the concept of norm conveyed by our textbooks, it is striking that, in comparison with monolingual grammars, the normativity is considerably reduced. Moreover, there is an observable shift of normativity from a grammatical to a pragmatic norm. Finally, our corpus provides not only insight into questions of norms and normativity in the context of foreign language learning, but also highlights the multilingual practices in different social settings and among different social groups.

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The splendid career of a late vernacular: Polish as a written and literary language in the Late Medieval and Early Modern period

Anna ADAMSKA

Utrecht University, The Netherlands

The development of vernacular literacy in late medieval East Central Europe occurred, for various reasons, at different speeds. The Czech language had already acquired the status of a written and literary language by the beginning of the fourteenth century. Polish and Hungarian were considerably later, as was German - a dynamic 'imported' vernacular in its written varieties. The aim of my paper will be to discuss the remarkable growth of Polish as a language of literacy, which only started in the second and third decades of the fifteenth century. Not only was there a growing number of written texts of various kinds, but also a developing body of theoretical reflection on the nature of language and its 'writability' in comparison with the dominant and authoritative language of literacy, Latin. This interest was expressed first of all by translators of (religious) texts and experts of grammar from the University of Cracow. The potential of the language was proven in the next century, when a literary Polish of high quality developed and the authority of the language was reinforced by the ideas of the humanism. In the second half of the sixteenth century, Polish also became the lingua franca of the multi-ethnic and multilingual Polish-Lithuanian Commonwealth. Its status was secured by a relatively high level of literacy and by its function as the language of State administration.

What were the reasons for this language's success? Were there changes in the relative importance of the vernaculars (Polish and German) in relation to Latin? What registers of literacy proved the most difficult to develop in Polish?

The vernacular strikes back: the defence of the vernacular against Latin in Gelli's *Capricci del Bottai* (1546) and in Ludwig von Anhalt-Köthen's translation *Anmütige Gespräch* (1619)

Lucia ASSENZI

University of Padua, Italy

The lines of argument used to favour the replacement of Latin by the vernacular as the language of culture, science and religion in 16th century Italy and 17th century Germany have many points in common. That is, of course, not surprising, since the first and most important German linguistic academy, the *Fruchtbringende Gesellschaft* founded in Weimar in 1617, took the Italian *Accademia della Crusca* as its model.

In my presentation, the similarities between the arguments in support of the vernacular that were circulating in both countries will be discussed, based on a comparison between Giovan Battista Gelli's *Capricci del Bottai* (1546) and its German translation, the *Anmütige Gespräch*, completed in 1619 by Prince Ludwig von Anhalt-Köthen, the founder of the *Fruchtbringende Gesellschaft*. In his *Capricci*, the Florentine scholar Gelli debates philosophical and moral questions in the form of witty *ragionamenti*, that is "reasonings", between the cooper Giusto and his Soul. The central topic of the fifth *ragionamento* is the language question: Giusto's Soul disapproves of the predominance of Latin and explains through simple yet compelling arguments why and how the vernacular should replace it in all cultural fields.

Prince Ludwig provides his translation of Gelli's *Capricci* with explanatory notes in which he applies Gelli's reasonings to the German context. By reading and comparing Gelli's *Capricci* and Ludwig's *Gespräch* we will thus be able to catch the similarities and differences in the situation of the Italian and German vernaculars between the 16th and the 17th century.

Projeções de gramáticas portuguesas e latinas nas descrições das línguas japonesa e indiana nos séculos XVI e XVII

Carlos ASSUNÇÃO

UTAD / CEL, Vila Real, Portugal

Os Descobrimentos da Ásia colocaram diante dos gramáticos missionários, nos séculos XVI e XVII, a necessidade da descrição de várias línguas que eram completamente diferentes das línguas dos sistemas do português ou do latim.

De facto, as primeiras gramáticas, bem como os esforços para alfabetização ou transcrição das línguas asiáticas no alfabeto latino, deveram-se principalmente aos esforços de aprender e ensinar essas línguas aos noviços daqueles territórios. Até então, algumas dessas línguas eram conhecidas apenas devido à tradição oral. As gramáticas que foram elaboradas no decorrer desses esforços resultaram do contato interlinguístico entre diferentes linguagens e dos esforços de formação dos seus autores, como será mostrado.

Neste contexto, o nosso trabalho pretende averiguar a projeção de algumas gramáticas portuguesas e latinas nas primeiras descrições gramaticais das línguas vernáculas no final do século XVI e no século XVII no Japão e na Índia. Para isso, o desenho estrutural dos textos metalinguísticos portugueses, latinos, japoneses e indianos será apresentado numa perspectiva contrastiva. Dando enfoque especial aos principais aspectos relativos às classes de palavras e à sintaxe, avaliaremos as contribuições dos primeiros trabalhos metalinguísticos portugueses e latinos para as descrições dessas línguas.

Beyond the French influence on Renaissance English literature

Peter AUGER

University of Birmingham, UK

Our understanding of Early Modern Franco-British literary relations is dominated by the idea of the French influence on Early Modern English literature, i.e. the monodirectional naturalization of French texts and ideas in English. Older studies such as Alfred Horatio Upham's *The French Influence in English Literature*

(1908) and Sidney Lee's *French Renaissance in England* (1910) established a dominant critical paradigm showing how French language and literature enriched vernacular Renaissance English culture. However, the concept of 'influence' conceals the variety of linguistic and cultural encounters with French in sixteenth- and seventeenth-century England and Scotland. The *Renaissance Cultural Crossroads* database (<https://www.dhi.ac.uk/rcc/>) offers a fresh perspective on the diversity of translated texts involving French that were printed in England and Scotland before 1641. There were indeed many texts translated from French into English; however, there is also a small group of English texts that contain translations into French, and a larger group that use an intermediary French translation to translate between English and another language. This paper offers some initial findings from a survey of these translated texts in Renaissance England and Scotland that have French as an original, intermediary and target language. It identifies patterns in the multilingual and multidirectional translation activities between Early Modern England, Scotland and France, and raises future lines of enquiry and possible points of comparison with other varieties of transnational multilingualism in the Early Modern period.

Taming an unruly language: the first Portuguese-Dutch dictionary as a learning device

Maria Celeste AUGUSTO
Utrecht University, The Netherlands

It is almost a cliché to say that a bilingual dictionary can help to learn a language. But is every bilingual dictionary pedagogical?

In my paper I revisit the language situation of the East Indies in the 17th and 18th centuries, more precisely in Batavia // Jakarta. During this period, the Portuguese government was succeeded by the Dutch who, later on, was replaced by the English forces.

However, the use of the language followed a course which was independent of the political development. Portuguese had been implanted in such a way that, to communicate with the inhabitants, one had to speak Indo-Portuguese, a mixture of Portuguese and local languages. As a *lingua franca* Portuguese served as an alembic, through which the native languages had to pass (*Hobson Jobson*, 1903).

This Indo-Portuguese was considered a Portuguese variety and, at least according to Abraham Alewijn, a Dutch jurist living at the time in Batavia, a very poor one. To remedy this, he decided to produce a dictionary aimed at the Dutch colonists in order to improve their knowledge of language. To accomplish his task he made use of two bilingual dictionaries: a Portuguese-Latin by Bento Pereira (1697) and a bidirectional English-Portuguese by Alexander Justice (1701). Also, he could benefit from some lexicographical work already done by Johannes Collé. His work was eventually published in Amsterdam in 1718 and became the first Portuguese-Dutch dictionary.

In my presentation I intend to discuss Alewijn's dictionary as a pedagogical device both linguistically and culturally. My purpose is to analyze some entries in order to establish what features can be considered as specifically pedagogical. Moreover, having in mind that cultural information is very important when learning another language, my second objective will be to pinpoint any segments that can be identified as a cultural statement and therefore as a process of cultural transmission.

‘Telling Tongues’: language contact and creolization in the colonial Caribbean

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‘Telling Tongues’ is the title of Shirley Brice Heath's groundbreaking study on Mexican language policy from colony to nation (1972). This seems a fitting starting point for our talk as she is a pioneer in examining linguistic encounters in the Early Modern Period, who allows multilingual language practices to take centre stage. Another prime example of this ‘linguistic maelstrom’ or contact zones (Pratt 1982) created by European colonialism are pidgin and creole languages and much has been written about their genesis from language contact in multilingual, highly diverse linguistic settings (cf. Bachmann 2013). While pidgins and creoles have often been regarded as exceptional cases (e.g. Thomason & Kaufman 1988), other research on creolization challenges traditional views on linguistic practices and language change (Mufwene 1997; 2000 and Bachmann 2013). In this talk, we focus on language contact and multilingualism in the

Caribbean. Our interest lies in how this situation is managed by colonial powers and negotiated on the ground. What are the consequences for the emergence of Creole languages? How are they described and which acts of identity or rejection (LePage and Tabouret-Keller 1985) lead to their consolidation in the context of increasingly strong national standard languages?

**Croatian bible translations in the Early Modern period:
a historical sociolinguistic approach**

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The Croatian language community during the Middle Ages and the Early Modern period was essentially multilingual. In addition to Latin, which served as *lingua franca*, different types of Slavic literary languages were being used depending on the text type. Triglossia is nowadays a commonly used term to describe the Croatian language situation from the 14th to the 16th centuries. Croatian Church Slavonic remained the most prestigious type of literary language until the 16th century, when its high status finally collapsed and it lost the competition with Croatian vernaculars. It is during this century that we witness the coexistence of several different concepts of literary language in the religious texts as the most conservative genre.

In this paper, we will present the historical and linguistic context of Croatian Bible translations from the late 15th and 16th centuries. Following Gianfranco Folena's distinction between horizontal and vertical translation, we will propose a more appropriate theoretical framework for outlining the complex Croatian sociolinguistic situation in the Early Modern period, as well as for describing the intriguing interplay and translation practices not only between different languages, but also between different Croatian language varieties and writing systems.

The linguistic practice of a Low German surgeon in Copenhagen, Kongelige Bibliotek, GKS 1663 4to

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The 16th-century parts of the composite manuscript preserved in Copenhagen Royal Library as GKS 1663 4to can be described as a large medical-surgical – incomplete – commonplace book, in which a competent-in-the-field Low German author transcribed (and translated) any prescription or longer text he considered interesting and possibly useful for his own profession. On fol. 15r-63r the Copenhagen manuscript contains the Low German translation of large sections of Hans von Gersdorff's field surgery manual entitled *Feldtbuch der Wundartzney* (Straßburg 1517).

On the basis of a contrastive analysis of the Low German *Velt bock* and of its High German source, in this study I will focus on the linguistic practice of the anonymous compiler of The Copenhagen manuscript, trying to highlight the peculiarities of his task, that is to render a vernacular specialized text and its terminology into another – cognate – vernacular language.

Latin in Early Modern Russia: status quaestionis

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Though the social history of Latin in Western European communities has received considerable scholarly attention (e.g., Burke 2004, Leonhardt 2009), Russia largely remains *terra incognita*.

The purpose of this paper is modest: to provide a status quaestionis, outlining what we know about the place of Latin in Early Modern Russia. Studies (e.g., Vorob'ev 1999, 2015) have revealed the – perhaps surprising – ways that Latin (often bundled with other European tongues like French and German) served as a prestigious semiotic resource across a number of elite domains, including diplomacy, learning, medicine, epigraphy, and even religion. The paper touches on the ways that Latin influenced the emerging Russian language and script (cf.

Zhivov 2009) as well as the interface between Latin and Church Slavonic, the sanctified lingua franca of Orthodox Slavdom.

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Jesuit translation theory: the legacy of Ciceronianism

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This paper traces the development of Jesuit translation theory from conception to ultimate rejection, framed within the values of the institution as a whole. It argues that their policy of radical accommodation derived directly from the training they received in Ciceronian rhetoric (c.f. the Ratio Studiorum), which had been specifically adopted as way of countering the Protestant insistence on scriptures and plain speech. I shall suggest that there were two fundamental problems inherent in this approach, one political and one religious. The first concerns the cognitive metaphor underpinning Cicero's (46 BCE) notion of "translating like an orator". By naively overlooking the power dynamics inherent in that metaphor, the Jesuits effectively allowed Christianity to fall hostage to cultures that were deemed irremediably inferior, compromising the world view that the Europeans were trying to impose on the peoples they wanted to colonise. The second, perhaps more serious problem, concerns the philosophy of language on which their strategy was based. With Dürr (2017) and Rubiés (2005), I shall argue that accommodation was dangerous to the Church because it activated a theory of language that threatened the very ideology that held its authority in place, namely the belief that meaning emanated from the Divine Word.

A new era for translation in the Early Modern period

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Seen from today's perspective, the translation field in the Early Modern Period encompasses a great diversity of substantial shifts which shape our present understanding of it – a written practice between two texts in different languages. The aim of this paper is to show how different the concept and practice of translation up to medieval times were by shedding some light into some of the most significant innovations which occurred by then in the intercultural exchanges. Those include a new technology, print, and its implications in a quicker dissemination of knowledge, the emergence of a new designation (Leonardo Bruni's *transductio* in 1400), the agents involved in translation, who progressively ceased to be anonymous, the new methodology in the working process, in which the team work was superseded by individual one and the substantial reduction of the oral phase in translation, till then so extensive. Other important issues such as the power dimension in the transmission of knowledge and the dissemination of faith and the progressive substitution of Latin as the scientific language in which the *auctoritas* of religion and science was grounded by translations into the vernacular language will also be tackled. The outset of an emancipation process of translation from other disciplines with which it had long been associated (rhetoric, poetics, grammar, hermeneutics) and the development of the first sketches of translation theories (D. Duarte, Dolet) also denote that a new era for translation was beginning to emerge.

**From Rome to the “savages” and the “higher” people in the world:
reflections on the Jesuit’s approach to the native languages
of Brazil and Japan in the sixteenth century**

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The Jesuit campaign outside Europe started in 1541 when Francis Xavier departed from Lisbon to Goa. In less than one decade, in 1549, the Jesuits founded missions at the geographical limits of the Portuguese *Padroado* (Patronage) in Brazil, and Japan. With the diversity of customs and cultures, the Jesuits classified some peoples as more civilized or savage than others. This distinction would condition the evangelization mission, generating different forms of contact with the non-European populations. One of the main aspects dictating this distinction was the existence of a written culture, as the Jesuits, from the outset, dedicated a lot of attention to the learning of foreign languages and elaboration of grammars. In this scenario, the Jesuits’ letters and reports were crucial sources to inform Europe about the other regions. Thus, in this paper, I intend to analyze the position of the Superior General of the Society of Jesus in the light of the differences reported from both missions as regards the local language and production of this kind of material. From Europe, the Order started to compare the various accounts, according to which the Jesuits regarded the indigenous peoples of Brazil as less civilized than the Japanese, partly due to the characteristics of their language. Since the Jesuits considered the Japanese mission as a success story, it came to be regarded as a model to be followed by the missionaries in Brazil, a dynamic which necessarily conditioned the expectations and demands from Rome.

Translation and compilation: the transit of Luther's works and Lutheran confessional culture in late 16th century Sweden

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Extensive research into the reception of Martin Luther's work in the Holy Empire has provided us with knowledge about circulation of Luther's ideas, though the translation of Luther's works outside German-speaking lands seems to me to be an area for further research. As an example I will focus on the translation of Luther into Swedish. I will argue that translations of Luther's works, made from the Wittenberg and Jena editions of Luther's Collected Works, was a crucial tool during the confessional conflict in late 16th century, when Duke Karl opposed the Catholic king Sigismund, eventually succeeding in establishing Sweden as Lutheran. Luther's Collected Works provided agents on the Lutheran side of the conflict with material from which they independently translated texts that fitted their agenda to promote Lutheranism in Sweden. Hence through translation, compilation and the use of paratexts, they formed a body of devotional literature that was as much devoted to teaching the right way of Lutheran living as it was an aggressive political argument against the rule of the Catholic king and in favour of the Protestant Duke Karl.

Multilingualism as cultural capital: women and translation at the German courts (1600-1635)

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This paper examines the performance of multilingualism in Early Modern court culture, and in particular how translation was a means for women to display their language skills and enhance their cultural capital. It proposes that one of the main reasons why noblewomen were taught foreign languages and undertook translation was to consolidate or advance the interests of their dynasty (i.e., in many cases, to make them more marriageable). Hints in the literature suggest this may have been a Europe-wide phenomenon; this paper tests the hypothesis in the

context of early seventeenth-century Germany, where rulers had a particularly shaky grip on power and women were more circumscribed than elsewhere in being regarded first and foremost as marriage objects. It will show how noblewomen were educated principally for future roles as consorts and mothers, which involved the need for foreign languages, particularly French, Italian and Latin, given the linguistic diversity at the German courts. It will show how translation becomes a key activity in the educational and cultural life of the courts – and how a striking number of nubile young ladies join courtly societies dedicated to cultivating language skills, or produce much-talked-of manuscript translations into and out of French, Italian, Latin and German, before giving it all up once they make a good match. If translation must then be seen as a tool for social control, this raises unsettling questions for the history of women's writing (which prefers to emphasise women's agency) and the history of translation (which prefers to emphasise translations as acts of cultural transformation).

On the existence of a Mediterranean lingua franca and the persistence of language myths

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This paper returns to the question of the Mediterranean lingua franca and the persistence of language myths. Using a corpus of merchant writing, religious reports, missionary texts, and travelogues from the fifteenth and sixteenth centuries, as well as studies of lexicon and morphosyntax, I show how linguistic phenomena previously categorized as belonging to the Mediterranean lingua franca can more adequately be described using traditional methods of historical linguistics. The paper suggests that the traditional linguistic typologies adopted for interpreting the existence of the lingua franca adopt circular reasoning, and lend themselves to a sorites paradox. I argue that the term 'lingua franca' may be typologically convenient, but is ultimately unhelpful. The paper concludes by considering what implications these typologies have for how we interpret linguistic phenomena from the Mediterranean during the medieval and Renaissance periods, and the persistence of language myths in linguistic historiography.

Exploring the Congo through paratext: the role of paratextual features in Hartwell's translation into English (1597) of Filippo Pigafetta's *Relatione del reame di Congo* (1591)

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In this paper I shall examine paratextual features accompanying the translation into English of a late sixteenth century Italian text. The Italian text was authored by Filippo Pigafetta, and is entitled *Relatione del reame di Congo et delle circonvicine contrade* (1591). The book is based on the narrative of the Portuguese trader Odoardo Lopez (also called Duarte Lopez) who recounted to Pigafetta what he had seen and encountered during his residence in the Congo and its surrounding regions in the 1580s. Pigafetta's book was successful, indeed so successful that by the end of the century it had been translated into four different languages (Dutch, English, German and Latin).

Drawing upon Genette (1997:2, English translation), who refers to paratext as "a privileged place of pragmatics and a strategy, of an influence on the public, an influence that [...] is at the service of a better reception for the text and a more pertinent reading of it» (1997: 2), I shall analyse how Hartwell exploits paratext to underline the patriotic and Christian features of his English rendering of the source text. Aside from ideological considerations, Hartwell's paratextual commentary also deserves study for what it tells us about his understanding of contemporary translation practice.

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**Diego Gracián's translations and Greek loanwords:
an important factor for the development of Spanish language
vocabulary in 16th century**

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Diego Gracián de Alderete received an excellent education, including the knowledge of Latin and Greek languages, by Luis Vives in Leuven. Therefore, he was required in Spanish court as secretary and translator of languages by Charles I and later on by his son, Philip II. He is one of the first humanists who made Spanish translations of Greek authors as Plutarch (1533, 1548), Isocrates (1550), Xenophon (1552) or Thucydides (1564). The Spanish translation of Thucydides' *History* and the other Greek translations by Gracián have often been criticized because they relied heavily on other Latin and vernacular versions, but the translations should be evaluated in the light of sixteenth century practices and attitudes, though. Previously, we have proved that the translator used the Greek source text for translating Thucydides' *History* along with other modern versions (2016). In this paper, it was shown that Gracián clearly tried to reach a balance between neutralisation, domestication and foreignization strategies when dealing with cultural references that were unknown to most Spanish sixteenth-century readers.

Gracián's extensive output, covering a period of almost fifty years (1533-1570), suggests a complex translation method when facing numerous cultural references and concepts that belong exclusively to the ancient world: depending on the work or the subject of the text fragment, he sometimes tends to domestication strategies, using Romance and equivalent terms that are more known to Spanish sixteenth-century readers; on other occasions, he would rather opt for foreignization strategies, making use of loanwords from Latin and, above all, Greek etymons. These loanwords are very often accompanied by a patrimonial word known to most Spanish sixteenth-century readers.

Our paper proves that many Greek loanwords were introduced into the Spanish language through these Gracian's translations, being, as such, an important factor in its evolution all along the sixteenth century.

**‘False Latin’, Double Dutch: foreign and domestic
in *Love’s Labour’s Lost* and *The Shoemaker’s Holiday***

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This paper offers a discussion of linguistic diversity as a source of laughter in two Early Modern English comedies, respectively by William Shakespeare and Thomas Dekker. It focuses especially on the close relationship between the risible potential of such verbal practices and the playwrights’ dramatisation of tensions between a sense of the foreign and an assertive vernacular Englishness – at a moment in European cultural and political history that proved crucial for the delineation of commonplace perceptions of national identities. My reading of such tensions will benefit from insights provided by imagology, translation and comparative studies.

**Early Modern global history, linguistic phenomena
and periodization**

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From 1500 onward, within the framework of the Iberian Empires and the Dutch, British and French expansion, hundreds of descriptions, word lists, dictionaries, and grammars were created, accompanied by the translation into Amerindian, African and Asian languages of catechisms, sermons, and other European genres, for the first time in world history. Mostly authored by missionaries and their local indigenous acolytes, these texts created a foundation for the global system of connected languages that characterizes our.

This paper focuses on the role played by (Italian) humanism and its descendants in shaping these linguistically interconnected realities, focusing on how the fifteenth-century paradigm of humanistic recovery of classical Greek and Latin, as well as Hebrew and Arabic, influenced the codification and study of dozens of languages worldwide, previously unknown or ignored by Europeans. The paper is organized around three interconnected research questions: i) What

roles did Italian humanism and its descendants play in the recognition, learning, teaching, and systematization of languages unknown to Europeans before the age of maritime expansions? ii) How were the strategies and tools used to learn these languages connected to those developed for the humanistic recovery of classical languages? iii) How did humanistically-inspired techniques for studying languages and translating cultures, as imported to America, Africa, and Asia, interact with indigenous traditions of literacy and translation in those various regions?

By considering these broad research questions, we will explore overlooked interactions and connections between (Italian) humanism and a network of cultural contacts encompassing Europe, Asia, Africa, and the New World, as an opportunity to theorize the epistemic categories connecting humanism, the Early Modern , and the global.

The language of the arts in Proença's posthumous 1679 *Vocabulario*

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In the 16th century, representatives of the ELA (European Linguistic Area), such as Henrique Henriques (1520-1600), who was a Portuguese speaker that knew Latin, entered into contact with the TSSI (Tamil-Speaking part of South India), itself part of another Sprachbund, where vernaculars were in symbiosis with languages of culture, such as Classical Tamil and Sanskrit. The initial contacts involved attempts at mastering the vernacular component of the Tamil diglossia, as exemplified by Henriques' *Arte em Malabar*, which was circulated but never made into a printed book (until rediscovered four centuries later), unlike his hagiographical *Flos Sanctorum enra Aṭiyār varalāru*, printed in 1586, and composed in a very different variety of Tamil. The richest archive in which we can witness the early stages of ever deeper linguistic (and cultural) exchanges between the ELA and the TSSI, as it was after more than 100 years, is the posthumous 1679 *Vocabulario Tamulico. Com a Significação Portuguesa*, prepared by Antão de Proença (1625-1666), which contains 16208 (nonlemmatized) bilingual entries on 508 pages, among which many allow us to

gauge the knowledge which had been obtained concerning the Literatures, the Languages, the Sciences and the Arts of the TSI. The communication proposed, part of a long-standing effort towards an electronic edition of Proença's *Vocabulário*, concentrates on entries belonging to the language of the arts, especially those pertaining to music, whose importance must not be underestimated, especially given the fact that both in the ELA and the TSI, the transmission of sacred knowledge often involved musical competence.

Neglected voices: women and language in the Portuguese tradition

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Women's history has been marked by silence and social exclusion, given the subordinate status traditionally assigned to women in our society. During the Early Modern period, general access to education in Portugal was limited to male nobility and the growing class of wealthy citizens who could afford private schooling and subsequent studies at Coimbra University (since 1290). Additionally, Catholic Monasteries provided schooling to their novices, ready to enrol on a path of lifelong learning starting with monastic grammar school, which provided basic skills.

Domestic education was mainly destined for women of the higher class, amongst whom there were many cases of an elevated cultural level, including many women who had mastered several languages and produced varied texts. Moreover, some women visited the university, although disguised as men, as was the case of Púbia Hortência de Castro (1548-1595).

As regards teaching entities, certain female religious orders, such as the Ursulines and the Visitation Sisters or Visitandines, stand out for their dedication to teaching. The Visitandines endeavoured to create didactic materials adapted to the needs of their students, especially for the study of Geography, Portuguese and French. The most noteworthy item amongst the Visitandine school manuals is the pioneering *Breve Compendio da Grammatica Portugueza para uso das Meninas*

que se educaõ no Mosteiro da Vizitaçaõ de Lisboa (1786), the first Portuguese grammar written by a woman specifically aimed at a female audience. The publication of this work, by Francisca de Chantal Álvares (1742-post 1800), marks the beginning of female grammaticography, as this constitutes the first *Grammaire des Dames* in Portuguese, having appeared at a time in which the Portuguese grammars hitherto published had been dedicated exclusively to male education.

Another area in which women stood out was in the field of translation. In the sixteenth century, for example, D. Leonor de Noronha (1488-1563) mastered several languages and was considered an expert in Latin, which enabled her to undertake a translation of an important historiographic work. In the eighteenth century, we would like to highlight Francisca de Paula Possolo da Costa (1783-1838), who translated French works, namely *Conversações sobre a Pluralidade dos mundos* (1841) by Bernard le Bovier de Fontenelle (1657-1757), which had considerable impact at that time.

Hence, despite the idea of the cultural inferiority of women, rooted in the society of the time, there were women who stood out in the Portuguese cultural scene, achieving success in a traditionally male world. In this paper, we intend to highlight these women, by focusing on their contribution to the production of metalinguistic texts in Portugal and by considering their role as translators, educators and grammarians.

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Diachronic analysis of language textbooks around Renaissance Humanism in Europe: the situation of German in the language manuals

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From the 15th century on, the widespread change in the attitude of humanists towards languages, both the classical languages and the new modern national

languages, led to a reform of the education system in Western Europe. Together with Latin, learning other modern languages also became common because, among other reasons, it meant a social sign of distinction and education. This generated a significant demand for the teaching of these languages throughout the entire territory of Western Europe.

This paper analyses the evolution of foreign language textbooks around Renaissance Humanism. Due to the diverging development of the different European languages and states, my intention will be to focus on the particular situation of the German language in these textbooks or manuals.

Conflict and contradiction in national pseudohistorical narratives in Early Modern Britain and France

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This paper will explore how the use of national (pseudo)historical narratives in Early Modern Britain and France reveals conflicts between the perspectives of the dominant nations, England and France, and those of two subordinate nations, Wales and Brittany, formally annexed by their larger neighbours in the sixteenth century. I will show how the use of pseudohistorical narratives in turn impinged on the status of the Welsh and Breton languages.

In the case of England and Wales, English protestant apologists (e.g. Foxe, Jewel, Parker) sought to legitimise the Church of England using a pseudohistorical narrative that its Protestant faith was the continuation of the pure faith of the Early Church, which the ancient Britons, ancestors of the Welsh, had acquired directly from a disciple of Christ, Joseph of Arimathea, while Roman Catholicism represented a corruption. However, while the English pseudohistorical narrative effectively appropriated Welsh history, Richard Davies' preface to the 1567 Welsh New Testament re-appropriated the narrative as specifically Welsh and at least implicitly subverted the English version. Davies' narrative was influential in Wales and contributed to a cultural context, together with the Welsh Bible translation, in which the Welsh language could flourish despite the increasing dominance of English.

In the case of Brittany and France, I will examine the contradiction between the pseudohistorical prestige conferred upon Breton by contemporary theories of language antiquity, whereby Breton was perceived as an ancient language with a valuable etymological pedigree, and its actual lowly sociolinguistic status vis-à-vis French.

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The pragmatics of dialogicality in Russian: interplay of local and foreign elements

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During the lengthy process of the development of its written form, Russian has absorbed and adapted various influences on the level of pragmatics. In Early Modern Russia before Peter the Great's reforms, two lines of pragmatic developments can be seen in written sources pertaining to 'high' and 'low' culture. Both lines exhibit textual structures of a dialogical nature that go beyond individual grammatical features; they rather belong to the domain of historical discourse analysis.

This case study builds on previous results from the analysis of 'low' texts, as seen in the birchbark and parchment letters from Novgorod. In addition, 'high'

texts will be investigated, as seen in a selection of religious and philosophical treatises by Iosif Volockij and Maksim Grek (15th/16th centuries).

It will be shown that dialogical features in ‘low’ texts stem from indigenous oral habits. In ‘high’ texts, however, dialogicality tends to be a constructed rhetorical device known as ‘diatribe’, borrowed from Classical, Biblical, patristic and Byzantine Greek. This device had been known from translated literature throughout the Middle Ages, but it was only in the Early Modern period that it became an established feature of original Russian texts.

Thus, centuries after its first occurrence in translated texts, the adoption of foreign ‘diatribal’ dialogicality in Early Modern ‘high’ original texts was facilitated by the already existing dialogical features of orality in medieval ‘low’ texts. Hence, foreign elements could be easily accommodated thanks to already existing native habits of formulation.

**From missionary to Earth God / 從傳教士到土地爺:
the study of Jesuit Fang Dewang in late Ming Dynasty
/ 明末耶穌會士方德望研究**

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Fang Dewang 方德望 (Etienne Le Fevre/Stephanus Faber, 1598-1659) was a Jesuit who came from France. In 1630, he reached to China, and then missionized in Shanxi 山西 province from 1632. In 1635, he strated to preached in Shaanxi 陝西 province, especially in Hanzhong 漢中, where he died in 1659. As is well-known, the Christian history in China in the late Ming dynasty and the early Qing dynasty is very important to the cultural communication between China and the West. Fang Dewang was not only the disseminator of Christianity, but also the participant of the transcultural exchange. He made friends with the local famous Confucians and propagandized the Christian doctrine. He collaborated with Confucian-Christian Wang Zheng and translated the story of Agustin Tudeschini (1598-1643).

By revealing some miracle events, a lot of common people were baptized into Christian church in that time. To our surprise, these miracle events caused

him to be made into the local patron god — the Earth God/Tudi ye土地爺. The local people who were not Christian made the temples for him as the Earth God. Therefore, we can find that Chinese folk belief is very utilitarian, which points to the pursuit of life security. In the paper I will narrate the whole story of Fang and give some analyses.

Proper names in literary translations made in the 17th and 18th centuries: translations of Cervantes' works into German

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Proper names in literary translations are a challenge, because the translator has to examine whether a proper name has a transparent semantic meaning and whether this meaning can be translated. In the history of translation the attitude towards this problem has changed.

In my contribution I shall analyse translations of Cervantes' works into German made in the 17th and 18th century focussing on the translation of proper names. I shall discuss four translations of *Don Quijote* – from the first translation into German made by Joachim Caesar up to the well known translation by Tieck – and four translations of the *Novelas ejemplares* written in this period.

The names *Don Quijote*, *Sancho Panza*, *Rocinante*, *Clavileño* and *Barataria*, for example, show that Cervantes used them not only to denote human beings, animals and things, but rather to stress their strong connotative aspect, which the author in some cases even explains. This aspect becomes extremely evident in the names of Monopodio's criminal company in *Rinconete y Cortadillo*.

The attitude of the translators towards the original works changed in these two centuries, as can be seen in the literary dispute between Soltau and Schlegel. This change of attitude is also reflected in the translation of proper names. The author of the first German translation of *Don Quijote* translated even the names of the protagonists, later translators showed more restraint and used also footnotes, until Tieck found very expressive translations for some of Cervantes' names. However, the translators were not always able to reproduce Cervantes' intentions.

**Política imperial y gramática: idiosincrasias religiosas
en la enseñanza del latín en España y el Nuevo Mundo
entre los siglos XVI y XVII**

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La gramática latina constituye el principal vehículo difusor cultural y educativo del Imperio español de los Austria. A través de las distintas órdenes religiosas, la lengua de Cicerón se configura como símbolo educativo del “cesaro-papismo” español habsbúrguico en el que el Trono y el Altar se ven conjugados en un constructo dominador y administrador respecto a las posesiones que España fue adquiriendo con las conquistas en ultramar. Existieron dos fases en el aprendizaje del latín, directamente conjugadas con los periodos históricos de conquista y colonización americanas.

En la primera fase, la gramática que emplean las órdenes misioneras de franciscanos y dominicos son las *Introductiones Latinae*, de Nebrija que armonizaba una parte de tradición escolástica, tan cara al modelo educativo de estas órdenes, con el impulso revitalizador del Humanismo italiano de Valla y Perotti, que reflejó el dinamismo conquistador y evangelizador en el Nuevo Mundo.

La segunda fase se produce en el último tercio del siglo XVI y primero del XVII, con la llegada de los jesuitas, que cambiarán las *Introductiones*, por manuales propios, la *Grammatica* del Padre Manuel Álvarez y la refundición de las *Introductiones* en el “Arte Regio”, del jesuita Juan Luis De la Cerda. Con estos manuales los ignacianos pretenden divulgar un modelo educativo que combina el ideario del Concilio de Trento con algunas dosis de los nuevos esquemas lingüísticos del Humanismo racionalista del Brocense.

En definitiva, dos modelos de gramáticas que reflejan dos estilos de conquista cultural: la primera todavía escolástica y correspondiente al primer humanismo italiano; la segunda, contrarreformista y correspondiente al segundo humanismo racionalista español.

**Cultural appeal and localization: a rhetorical translation study
of the first Chinese translation of the *Summa Theologiae*
in the 17th century**

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Existing research on the Chinese translation of Christian texts often limits the scope to vocabulary, discrete terminologies and textual studies, without discerning the logical, philosophical and rhetorical aspects of the texts. This is the case for the first Chinese translation of the *Summa Theologiae*, *Chao Xing Xue Yao* 《超性學要》, which is under researched, due to its essentially philosophical nature. Very little work has been done to interpret its rich rhetorical appeal to the culture and authority of late Imperial China.

The translator, Jesuit missionary Ludovico Buglio, was not only detail-oriented, but also very strategic in making the semantic structure and sentence style, argumentative logic and cultural values of the translation compatible with target-culture values. Not only does it follow the form and patterns of the *Analects* of Confucius, but also refers constantly to the form, structure and content of other classics of Chinese philosophy, such as *Mengzi*, *Laozi* and *Taoism*. This essay will focus on the part of “Treatise on the one God”, in order to compare the differences in the arguments and possible reasons for them.

Buglio used various interesting strategies to localize the text and maximize its cultural appeal. These included: rewriting in accordance with notions of Chinese classical ideology such as “*de*” (德); changing syllogistic arguments to suit more complicated ancient Chinese prose; citing further illustrations from *Mengzi* in order to explain God’s infinite goodness and reasons for permitting the existence of evil; creating new Chinese terms for the translation of Latin terms like *Caecitas*, etc. Most importantly, it is clear that Buglio was not executing the translation in a stiff and mechanical way, but basing all his efforts in on his devotion and understanding of Chinese culture and Qing society. This translation project of the *Summa Theologiae* was the very first time Scholasticism had been systematically introduced to China, and subsequently influenced later philosophical developments in modern China.

The oldest extant Bantu dictionary

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The anonymous *Vocabularium Latinum, Hispanicum, et Congense ad usum Missionariorum transmittendorum ad regni Congi Missiones*, written at almost the same time as Brusciotto's (lost) 1650 dictionary, can be considered the oldest extant Bantu dictionary. It exists in manuscript form at the Italian National Library in Rome (Ms. Varia 274 of Fundo Minori 1896), and in the form of an unscientific edition, published in 1928 by Belgian Jesuits Joseph van Wing (1884–1970) and Constant Penders (1893–1985), who deleted the Latin and Spanish transcriptions, added French and Flemish translations (van Wing & Penders 1928: XVI), and changed the order of the entries (Hildebrand 1940: 269). Thus, it is a “misleading piece of work” and “an entire new Congolese-French-Flemish work.” (Zwartjes 2011: 297). Doke (1935: 96) stated that “such a method of handling the manuscript is the opposite of scientific”. This manuscript copy has 121 folios¹, 241 pages² and approximately 7,000 entries in Latin and its translation into Spanish and Kikongo.

In this paper, I will analyse the manuscript itself, the date of its composition, its authorship, its main lexicographic characteristics and its linguistic relevance for the knowledge of 17th Kikongo and African missionary linguistics.

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¹ Zwartjes (2011: 297) has no right when says that “it comprises 169 folios”. He used secondary sources, as he said (ibid., footnote 47).

² I ends at the folio 121 recto with the pray extracted from II Corinthios 1:3 “Sit benedictus Deus et pater domini nostri Jhesu Chisti. Pater misericordiarum et Deus totius consolationis” (anonymous ca. 1650: 121r.) followed by an illegible signature.

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On the verge of modernity: German and Czech in Latin secondary school instruction in Enlightenment Bohemia

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The paper concentrates on the role of the vernaculars in the secondary school teaching of Latin grammar, rhetoric and poetics in the Habsburg Empire, specifically in Bohemia, during the late Baroque and Enlightenment periods. Based on the analysis of the educational reforms of Charles VI, Maria Theresa and Joseph II between 1735 and 1777 and the corresponding textbooks prescribed for the gymnasia, it traces the development of the roles of German and Czech in the educational process. In the previous period when the gymnasia were under the control of the religious orders (mostly the Jesuits and Piarists), both these languages were used as auxiliaries in Latin instruction, but were seldom included in textbooks. The increased emphasis on instruction in the vernaculars under Charles VI and Maria Theresa helped them to attain gradually the position of (minor) subjects of study. However, the position of German and Czech was not equal: while textbooks written partly in German were created for even the most

advanced classes, Czech versions were limited to grammar classes only. Under Joseph II, Czech completely disappeared both from the textbooks and from the secondary education. I argue that the short period of 1750s to 1770s when Czech boys learned from Latin grammars that also taught the grammar of Czech was a determining factor for future developments such as the onset of the Czech National Awakening.

Interactions between Portuguese (as a first and second language) and missionary sources in the 18th century

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As Classen (2006: 39) points out, “people in the pre-modern age were already travelling heavily, whether as merchants, diplomats, artists, pilgrims, or scholars”, which “required an intensive investment in foreign languages”. In 18th century Portuguese, we have on the one hand a group of scholars and academics who became increasingly involved with the grammatical description of Portuguese as a foreign language (PFL), and on the other hand, another smaller group who continued the work of missionary grammars (Zwartjes 2011), produced mainly in the 17th century.

The first group, most of whom were foreign, is associated with early PFL grammar, which for more than two centuries (mid-17th to the late 19th century) was mostly published outside Portugal and written in English, French, Italian, German, and Spanish, depending on the target audience. This contact between different modern European languages (Romance and Germanic) promoted the development of comparative philology. As for the second group, consisting of Catholics from different orders, its missionary work also included, as is known, the learning and teaching in Portuguese of non-Indo-European languages, based on a Eurocentric tradition.

The aim of this presentation is to analyse the historical framework in which the grammatical description of Portuguese (predominantly, though not

exclusively, as a second language) was beginning to emerge just as the Portuguese codification of *exotic languages* (Zwartjes 2011: 1) was starting to decline after its 'explosion' in the 17th century.

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Por la dignidad y la utilidad de la lengua latina en el siglo XVIII: el discurso *Pro lingua Latina* de Girolamo Lagomarsini

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En la primera mitad del XVIII, siglo de constantes diatribas entre jesuitas y racionalistas ilustrados, empeñados en arrebatar a los primeros el monopolio de las enseñanzas medias, el jesuita Girolamo Lagomarsini (1698-1773) publica una serie de discursos en defensa del sistema pedagógico de la Compañía de Jesús. En uno de estos, el *Pro lingua Latina* (Florencia, 1736), defenderá la lengua latina, que igualaría en dignidad al italiano y a las demás romances, lenguas con las que convivía siendo –aunque cada vez menos– *lingua franca* de la cultura humanística y científica y de la Iglesia.

Este trabajo se ocupará del análisis de este discurso para conocer mejor una pieza de la oratoria deliberativa –poco conocida– en defensa de la lengua latina en un periodo en que los pedagogos ilustrados planteaban una mayor dedicación de la juventud a materias “más útiles”; al estudio de las lenguas vernáculas en detrimento del latín, cuya enseñanza debía limitarse a unas élites destinadas a ocupar las más altas magistraturas políticas y religiosas. Lagomarsini intentará demostrar, en un momento en que la importancia de una disciplina se mide por su utilidad, que el conocimiento del latín resulta tanto o más útil que el de las lenguas vernáculas.

**The *Grammatica Portugueza* of Tranbambar:
a witness to the contact between languages and cultures**

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Published between 1725 and 1731, the *Grammatica Portugueza*, to be used by the Escola Portuguesa de Trangambar (Portuguese School of Trangambar), India, is a good example of what Verdelho (2008) called the “inter-linguistic texts”. This grammar was printed in four separate parts by the Royal Mission of Denmark: the first one in 1725, the second one in 1726, the third one in 1727, and the fourth part in 1731 (Gonçalves 2018). Even though the title page does not bear the name of its author, it is believed that it was Nicolau Dal, Missionary in that Indian region. *A Quarta Parte da Grammatica Portugueza* (The Fourth Part of the Portuguese Grammar) presents *um Vocabulario em Portuguez e Malabar, que contem os nomes, verbos e adverbios de ambas as lingoas, que são mais usadas no trato cotidiano* (...). The three preceding parts already showed an appreciation for the contrastive exercise vis-à-vis three languages: Portuguese, Tamil, and English; yet, the fourth part includes other European languages besides Portuguese and English, namely: Danish, Dutch, and German.

Using this grammar as a springboard then, the objectives of my presentation are the following: 1. Within a missionary framework, analyze the production processes of a work that, up until now, was totally unknown; 2. Examine the contents of the work, with a special attention to the contrastive mechanisms used in the text; 3. Interpret the lexicon collected in the *Vocabulario* as a witness to the contact between languages and cultures.

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Cultural exchanges: the case of the Jesuit Fernão Cardim's treatises and their translation into English

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During the second half of the sixteenth century, the growing circulation of ships and people in the Atlantic Ocean brought about interesting cultural exchanges. In this talk, we highlight the translation into English of two treatises produced in Portuguese by the Jesuit Fernão Cardim. Written in Brazil in the late 1580s, the two treatises on the Portuguese colony were taken by English ships when the Jesuit priest returned from Lisbon to Brazil in 1601. The Jesuit spent four years in English prisons until he was finally released. His manuscripts were published for the first time in 1625 in Samuel Purchas' collection of travel accounts, and he justifies his publication: "I may well adde this Jesuite to the English Voyages, as being an English prize and captive." The treatises, also preserved in a codex of the Évora Public Library, Portugal, were therefore for the first time published in an English translation under the title "A Treatise of Brazil written by a Portugall which had long lived there". The first edition in Portuguese was published more than three centuries later - in 1881 and 1885 - in Rio de Janeiro. In this presentation, we look at both treatises, comparing and contrasting the Portuguese text and its English version so as to display the picture of colonial Brazil that Purchas puts into circulation via translation.

Coining a new language variety: Creole in Cape Verde Islands: 550 years paving the way for Kabuverdianu

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In the early modern period, increasing commercial activities led both Africans and Portuguese to occupy new territories, such as the formerly uninhabited islands of Cape Verde. From a linguistic perspective, the result of these encounters among adult interlocutors of different first languages was the coining of a new language variety, a Creole language quite different from what happened in Lisbon or Elmina.

After 130 years of research on Kabuverdianu (Schuchardt 1888; Lang 2002 & 2009 among others; cf. for Europe: Burke 2004), scholars are still debating a core issue associated with creole languages; namely, how and through what processes these languages developed.

Focusing on British colonies, Bickerton (1981) states that creole languages derive from Pidgins and form part of child language acquisition. However, in line with Mufwene (2000; 2014), I claim that creoles rather emerged in settlement colonies in which speakers of a (spoken) European language variety, interacted intensively with non-European speakers, accommodating to their speech style (Giles 1991). As an outcome, they coined a new language variety together (Jungbluth 2003). Focussing on the success story of Kabuverdianu, also named C/Krioulo/u, Caboverdiano, C/Kriol, (pejorative also “Badiu” or “Sampadjudu”; Ethnologue: ISO 639-3) we may distinguish different stages over more than five hundred years. Today it has co-official status and is used in public affairs,

The pure choice of Creole out of a multilingual repertoire all Creole speakers have at hand is a clear statement indexing their belonging (cf. Anderson 2006), the pride of their membership to this social group (for Belize: Schneider 2017; cf. Jungbluth/Savedra serial SKSG 2016ss).

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The contribution of Bento Pereira's *Ars grammatica pro lingua lusitana addiscenda* (1672) to the diffusion of the Portuguese language in the world

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In the wake of notable studies partially or completely dedicated to the *Ars grammaticæ pro lingua lvsitana addiscenda latino idiomate proponitur* by scholars such as Fernandes (2008, 2009), Ponce de León Romeo (2006, 2010), Schäfer-Prieß (1993/2011, 2000) and Verdelho (1982 / 2012), this paper revisits the Latin-Portuguese grammar of the Borban Jesuit Bento Pereira (1605-1681).

Although the attribution of the *Ars grammaticæ* to the tradition of the manuals for teaching of Portuguese as a Foreign Language (PFL) seems to be a generally accepted fact since Fernandes (2009), the grammar's role within the framework of the metalinguistic policy of the Society of Jesus has not yet been fully appreciated. After all, as seems to be commonly known, the metalinguistic conscience of the Jesuits culminated in the publication of the Alvaresian *ars maior* and the corresponding *ars minor* for Latin (Álvares 1572, 1573), subsequently republished all over the world. Also, the Jesuits played an important role in the elaboration of a considerable number of metalinguistic works dedicated to Asian, Amerindian and African languages throughout the centuries (in which the most important metalanguages were Spanish, Portuguese and Italian). In this sense, we aim to clarify the extent to which Pereira's grammar may be regarded as

contributing to the establishment (or strengthening) of the role the Portuguese language is known to have played in the seventeenth century world.

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The vicissitudes of Early Modern English in the context of the Roman hegemony

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An overview of language, state, and empire in the world is considered to be a multidimensional exercise indeed: language encounters as an aspect of intercultural contact and exchange; language practice in the social experience of empire and the world; the incorporation of language into ideologies of empire; language practice in the day-to-day administration of states and empires and linguistic contact and the birth of new linguistic peculiarities.

In our joint paper, we tried to present any discussion of the relationship between the Latin and the English language. As has been deduced, a large part of the lexicon of Latin has entered English in two major ways: via religious vocabulary, and via scientific-scholarly or legal vocabulary. From the time of Old English through the Middle Ages onwards until the Reformation, the hegemony

of Latin, which was preliminarily reinforced by the Roman Empire, led to several vicissitudes subsequently traced in the English language. Latin which was very much considered the language of education and scholarship at the time of English Renaissance, and the great enthusiasm for the classical languages during this period brought thousands of new words into the language.

The subject matter of our paper is to manifest the basic changes the English language was exposed to during the Early Modern period and thus define their relevance in the context of the social factors. Since our definitions of language and society are not independent, the definition of language therefore includes a reference to society.

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“My soldiers’ baggage”: Spanish colonial transmission and hybridization of drama in the Early Modern Philippines

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This paper will take look at the dramatic tradition of *Moros y cristianos* plays and how by colonial contact between Spain and the Philippines this mode of expression became central to the conceptualization of the wars between the peoples of Luzon and the Muslims in the South. It will look at the dramatic action of Lope de Vega’s *Fuente Ovejuna* and the first *Moros y Cristianos* play by F. Hironimo Perez to gain an understanding of the form. It will look at how this latter informed the Filipino imagination and understanding of their conflict with other native peoples of the Philippines even to the present day. It will also take into consideration how this changed the linguistic environment of the Spanish East Indies in its totality and how it is seen as central to the Filipino national

consciousness so much so that words such as *moro-moro* and *embahador* still have a lasting legacy from the Early Modern period onward. It will also look at how the form became hybridized to the extent where any formulation of strife became a religious question thus bringing the Spanish dramatic form to the usage of Filipino dramatists in both Spanish and Tagalog in particular. It will find that this contact was seminal to the colonization of the Philippines and how it still plays an immense role to this day.

Translation history seen through the legal lens: legal translations as landmarks in Slavic language emancipation

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The East Central European legal systems were formed under the influence of German law until the 19th century, when Roman law was promoted as a better alternative for legal modernization. During the so-called transfer from German law to mostly Slavic legal system, it is possible to distinguish three distinct periods beginning with inception of the German law, its professionalization and Latinization, and later on its symbolic function (Lück 2013). Interestingly, the three periods coincide with three periods in the history of translation, starting with literal translations via sens-to-sense translations till the modification of the source text during its adaptation (Robinson 1998, 125).

This coincidence will be discussed using the example of the transfer of Saxon-Magdeburg Law to East Central Europe and its translation into Polish, Czech, slovakized Czech, Ruthenian, and Russian from the 15th to the 19th century. It will be shown that the three abovementioned tendencies cannot be separated as clearly as Robinson claims, because we find a mixture of features corresponding to each epoch of the legal transfer, while one of them dominates. Further, we claim that the choice of the dominant translation technique depended on the practical needs of each of the periods of legal transfer impacting the Slavic vernaculars on the level of structure, pragmatics, and textuality, leading to their emancipation.

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Translation and revolution in France and England

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Revolutionary periods are noted for witnessing explosions in publishing activity as new forms and ideologies challenge accepted ones. This can be found on a national level but also on an international one, in particular through the activity of translation. The peculiar cosmopolitanism and universalism of the radical enlightenment and revolutionary period (Schrivener 2007, Jacob 2011, 2015, Israel 2011, 2015) was particularly rich in translational activity, both from French to English (for example, the translations of English radicals published by Baron D'Hobloch in the period 1767-73 – Kozul 2016) and from French into English (for example in Joseph Johnson's publishing of works by Mirabeau, Volney and others in English in his *Analytical Review* in the 1790s – Braithwaite 2003). This paper will thus look at translations from English into French and French into English in the late enlightenment and revolutionary period, from around 1770 to 1800. It will focus not only on what was translated but on how texts were translated, with examples of paratextual features, partial translations and paraphrases (as in reviews and newspaper articles - Leech 2018). A particular focus will be on the individuals involved as translators, by and large not language professionals but writers and radicals such as Mary Wollstonecraft (Vantin 2018), publishers such as Joseph Johnson, and revolutionaries such as François-Xavier Lanthenas, the translator of Thomas Paine's *Rights of Man* into French in 1793. The extent of translational activity at the end of the period focused on in this conference may indicate that both English and French radicals were intent on reaching popular monolingual readerships and rather than be content with cross-cultural transmission to elites with reading knowledge in languages other than their native French or English.

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In search of a Hispanic language for the Spanish empire: translating Ausiàs March's poems in the Early Modern period

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In most histories of Catalan literature, the Valencian medieval poet Ausiàs March (1400-1459) is considered the first Catalan-speaking poet who used Catalan instead of Occitan in lyrical poetry. While different scholars such as Sanchis Guarner and Martí de Riquer indicated that there are still Provençalisms in his poems, Ausiàs March has been considered the first and most canonical poet in Catalan. In my presentation I will focus on how March's poetic language was classified in the Early Modern period. I will demonstrate that the editions and translations of Ausiàs March's poems were polyphonic with regards to the Valencian poet's linguistic identity. This linguistic classification had important political implications not only for the creation of a literary canon for the rising Spanish empire, but also for the very concept of the Spanish empire and its borders. I will show that the different voices in the editions and translations brought up and answered in different and contradictory ways questions such as:

was March's language a Hispanic language? Was it an archaic language with no historical continuity with the language of the Catalan-speaking lands? Was it equally dangerous to consider his language either Hispanic or non-Hispanic?

“E praticaram por lingua bom espaço”: communication practices in northwest Africa in the 15th and 16th centuries

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In 1415, the Portuguese, guided by King D. João I, conquered Ceuta from the “Moors”. It was the first of a series of events that would officially foster the contact between these cultures, lasting for two whole centuries (1415-1578). Such political events had consequences often forgotten by the linguists. Compared to linguistic phenomena (e.g. pidgins and creoles) occurred in other areas occupied by the Portuguese, in fact, the linguistic reality of the Luso-Moroccan outposts has not been a priority research object. This paper aims to bring scholars' attention to this field, exploring the different possibilities of communication in the Moroccan territory at the time of the Portuguese occupation and also identifying mentions to communication practices between speakers of Portuguese and speakers of Arabic in the existing published sources. As I have previously revealed, the lack of studies may be related to the editorial history of such sources. There are many barriers preventing readers from accessing the texts: a large portion of them remains unpublished, and the few editions that do exist were prepared for an audience of historians, using a criterion of language modernization in the transcription. The secondary objective of this paper is, therefore, to stress the need for reliable scholarly editions of the Historical Chronicles about the Portuguese occupation of Morocco, possibly in digital format.

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Antonio Vieyra's pioneering grammar of Portuguese as a foreign language

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António Vieyra is a key reference in the field of Portuguese as a foreign language (PFL) grammaticography. It was in the 18th century that Antonio Vieira (1712-1797) published two important studies in English: *A New Portuguese Grammar in four parts* (1768) and *A Dictionary of the Portuguese and English Languages, in two parts; Portuguese and English, and English and Portuguese* (1773). The life of this teacher is still a mystery. We know that he left the Alentejo, Portugal, where he was born to live in the United Kingdom. He settled in Dublin and became a member of the Royal Academy of Science Ireland. He was a teacher at Trinity College in Dublin between 1776 and 1797.

The published *Grammar* and the *Dictionary* were complementary material to the teaching and learning of Portuguese as a foreign language. Their importance is indisputable and they were reprinted several times. Antonio Vieyra, in the Preface, of the *Grammar* points out to the importance of the Portuguese Language to the English public.

*AS the usefulness of the Portuguese language
is so well known to all English merchants
who carry on a general trade with the different
Parts of the known world, it will be needles to
use any arguments here to prove it: and I shall*

(Vieira 1768: vii)

In this paper we shall be analysing Vieira's production to determine how innovative he was to the teaching of Portuguese as a foreign language.

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The lexicon of three Czech translations of the *Historia Bohemica* by Eneas Silvius

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This paper focuses on three Czech translations of the Latin *Historia Bohemica* by Eneas Silvius: by Jan Hůska (1478), Mikuláš Konáč of Hodištkov (1510) and Daniel Adam of Veleslavín (1585). These differ as regards medium (the first one

is only a manuscript, while the latter two were printed), the translator's skills (the first one, again, is considered to be a primitive translation) as well as in the handling of the author's attacks against the Hussite movement.

These translations have already been assessed from the historical point of view, regarding their different influence and translators' tendencies (Kopecký 1962). My own previous linguistic analysis of these translations (Martínek 2015) focused on the stylistic use of Czech light verb constructions and its dependency on the original Latin formulations.

The task of this paper is to present a lexical analysis of the three translations, comparing their lexicon with general tendencies in the Czech language development. There is a lot of hapax legomena or very rarely used Old Czech word formations attested in Húska's translation, which may be related to the Moravian origin of the translator. With its newly formed negative adjectives or prefixed verbs, mainly with a clear response in the Latin original text, this translation indicates new directions for the Czech lexicon, which were opened at the very end of the Old Czech period (this fact may also be of interest for recent discussions about the periodisation of the Czech language development).

Besides this analysis of word formation processes, the talk gives an overview of the stabilized Czech lexicon by Konáč and Adam, two Humanist authors. Using language corpora tools, searches will be undertaken of (ir)regularity in the translation of stereotypical Latin formulations and the findings will be compared with a larger corpus of Early Modern Czech texts.

Through these two examples, the situation of the Czech language at the beginning of the Early Modern period will be demonstrated, focussing also on the (dis)continuity of lexical and word formation means from Medieval to New Czech.

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**Ewe-Fon as resistance vernacular in 18th century Minas Gerais
and Antonio da Costa Peixoto's glossary *Obra Nova de língua
Geral de Mina* (1741) as an attempt to improve
colonial governance and social discipline**

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This contribution presents our project to produce a new edition of Antonio da Costa Peixoto's (1741) *Obra nova de língua geral de Mina*, a manuscript documenting an Ewe-Fon variety spoken by Africans and afro-descendants in 18th century Brazil in the gold mining region of Minas Gerais. The 42-page glossary contains ~ 899 words, a series of more complex expressions and short dialogues with Portuguese equivalents from all areas of everyday life. This proof of the vitality of an African language in an overseas slaveholder colony is remarkable, but can be explained with the specific socio-historic, economic and cultural conditions of the complex, dynamic society of Minas Gerais in the gold rush era. The Ewe-Fon variety appears to have had the function of a resistance vernacular in the local African community.

Apparently, it was Peixoto's strategic proposal to the colonial administration that the appropriation of the African vernacular by slave owners would help secure the settlers' wealth and safety, and increase influence and efficiency of the colonial administration (in the sense of "Sozialdisziplinierung"). At the same time, the author's economic interests as regards the publication of the glossary becomes clear from his copyright claim, which forbids the copying or even lending of his manuscript.

This manuscript precedes the reforms in colonial linguistic and educational politics by Marquis de Pombal (1750 to 1777), which prepared the ground for the territorial dominance of the Portuguese language in Brazil. Our paper addresses Peixoto's project as a (failed) alternative to the mono-linguistic modern project of Pombal, both aiming at better control of the territory, its people and economic productivity in the interests of the Crown.

Cultural and social conditions of bilingualism in Poland in the fifteenth and early sixteenth centuries

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Polish writers of the 16th century, often named the "golden age of Polish culture", left behind a huge number of works written in Polish or in Latin. Meanwhile, very few texts from the earlier period, from the late Middle Ages, have been preserved. These include Polish texts, which have been studied in detail by scholars for years, as well as bilingual, Polish-Latin texts. Research on bilingualism in the Polish Middle Ages has only just begun. The authors of the article believe that it played a very important role in the process of opening up the Polish language for literacy, that is in the vernacularisation of Polish Language. This is evidenced by the fact that the few bilingual texts that have been preserved are very diverse, they are the remains of a bilingual world, created by people literate in Latin and illiterate in Polish. That is why it is worthwhile to make an attempt to reconstruct this bilingual reality and also to show the arrangement of social and cultural factors that caused the creation of various bilingual texts.

Processes of cultural transfer: the nanban armour

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This paper examines the socio-cultural interactions that took place between Southern Europe and Japan during the 16th century in the light of Material Culture and Cultural Transfer studies, using the *nanban* armour as a case study to think about the interchange processes that occurred between these two agents.

These suits of armour are incorporated into the *nanban bijutsu* (*nanban art*) universe, a broad category which encompasses a variety of objects produced in

Early Modern Japan using both European and Japanese referents. This hybrid production is the outcome of a century-long exchange between Southern European merchants and missionaries and the Japanese warrior elite who appropriated European referents as exotic and incorporated them in a wide range of objects, from folding screens or lacquer ware to the Japanese armour, one of the major symbols of the *samurai*, who used it both in combat and ceremonies.

By analysing missionary sources, namely the Jesuit epistolography, which recounts their interactions with the Japanese people, we can trace the process of transfer of the European armour features to the Japanese formal repertoire. We will thus consider how the Japanese came into contact with European armour, which elements were adopted and in which way were they interpreted, reworked and combined with the Japanese, in order to create a new, hybrid object: the *nanban* armour.

Monarchy, republicanism and absolute princes: the translation of Machiavelli in seventeenth-century England

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Historians have demonstrated in great detail how Machiavelli changed the political landscape of Great Britain. But less attention has been afforded to the ways in which Britain changed Machiavelli. This paper will focus on the work of two of Machiavelli's translators whose translations were published on either side of the Civil War, namely Edward Dacres' editions of the Discourses and The Prince, published in 1636 and 1640 respectively and John Bulteel's translation of Machiavelli's works published in 1675 by the republican, John Starkey. Yet what we find here is not the transmission of Machiavellian political discourse, but its transformation across time and geographical space. When Machiavelli's works encountered the seventeenth-century British Isles, they had to contend with discourses he never addressed in his writings, including divine-right theory and post-Bodinian absolutism. Complicating this further, Bulteel's translation was mediated through both Italian and French source texts, while these English versions of Machiavelli also had to compete with Italian, French and Latin copies of Machiavelli's works as well as other English translations in manuscript. As I

shall demonstrate, each of the translations of his works transmits a subtly different message to their source texts in their representation of absolute power and of kings and commonwealths.

The secret writing of Georgian women

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Since the mid-sixteenth century, Turkey has had a lasting grip on a significant area of south-western Georgia (current regions of Adjara and Samtskhe-Javakheti). In the eighteenth century, the Russians arrived in Georgia and expelled the Catholic monks from the country as well as the Muslims, who then found refuge in Turkey. They have been called "muhajir" (people without a homeland).

These uprooted Georgians, who wanted to correspond with the Georgians they had left behind, created a special script, traditionally called "the writing of old women" because it was mainly written by women. It is a script formed from letters of the Georgian alphabet, without spaces and with a transformed calligraphy, totally illegible for anyone who had not been trained to read it. Even a Georgian who knows how to read the three historical Georgian alphabets perfectly well is unable to read a text written in this script. The first study on the subject was published in 1878 by the Georgian historian Dimitri Bakradze. This type of writing was recorded once again in 1945.

This paper highlights the existence of this rare and little-known Georgian script, specific to a definite historical context, which exists alongside the three recorded Georgian alphabets. This secret writing is interesting linguistically, palaeographically and dialectologically, as well as in terms of calligraphy and method, especially for comparative research on neighbouring issues in other European countries.

**Religious testimonies: presentation of cantiga “Translação da Língua
Malabar grandonica em Língua Portuguesa [...] acerca da morte de D. Cariati”**

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The paper presents further evidence of cultural transmission processes, in this case specifically religious, demonstrating the central role played by the Portuguese in international communication between the sixteenth and eighteenth centuries. To that end, I will analyze the much praised Portuguese translation of the cantiga composed in honour of the deceased D. Cariati by Cunhi Malen Christao de S. Thome (*Translação da Língua Malabar grandonica em Língua Portuguesa da Cantiga composta pello Cunhi Malen Christao de S. Thome e cantada em Mutoon Callurcati, Angicaimal et pello Christaos de S. Thome acerca da morte de D. Cariati* (1787). The manuscript is part of the collection that belonged to the Carmelitano Scalzo Paolino da S. Bartolomeo, conserved in the Biblioteca Nazionale Centrale Vittorio Emanuele II in Rome.

This document is part of my investigation to reconstruct the profile of the missionary Joseph Cariati, after the discovery of his manuscript "Gramatica linguæ malavaricæ. Samscredam ", also preserved in the Biblioteca Nazionale Centrale Vittorio Emanuele II. It was composed in memory of Cariati, first Archbishop of the province of Malabar (of the Syriac rite), which was where his consecration ceremony took place, as did some of the miracles, which invested him with so much holiness. In fact, this cantiga gives us a lot of information about the life of the missionary and it is, in effect, a fascinating result of Christian evangelization in India.

With this study I will continue to reconstruct the profile of Cariati, highlighting the choice to translate from a local to a European language in order to spread and make accessible facts and/or religious events that would otherwise have remained confined to a specific geographical context and usable just from a circle small.

Jurubaças, Línguas, Escrivães, Topazes, Padres:
interpreters in Macau in the Early Modern period

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In their trading posts in Asia, the Portuguese settlements required the services of interpreters, no more so than in Macau. The Portuguese had illegally established themselves there, along with Jesuit missionaries, in 1553-4, and in order to communicate with the Chinese authorities and obtain permission to officialize their trading post, interpreters were necessary. As interpreters, the Portuguese were obliged to employ lower-class Chinese, who had usually been converted to Christianity, and who viewed working as an interpreter as a form of social ascension and making money. However, this situation was often fraught with problems: the loyalty of the interpreters was often in doubt; and the interpreters were frequently seen as traitors by the Chinese authorities, leading to physical punishments. On the other hand, the Jesuits took a more pro-active attitude, learning Chinese from their converts and often becoming proficient and replacing the Chinese interpreters. However, the situation between traders and Jesuits was far from harmonious, and the Jesuit missions in the Portuguese empire were eventually closed in 1759 by the Portuguese Prime Minister, Marquis of Pombal.

This paper analyses the situation and problems of interpreters in Macau in the Early Modern Period, reviews the available literature, defines the different levels of interpreter, describes the participation of the Jesuits and makes a parallel with the situation in Hong Kong, where similar problems existed at a later date, with the British colonization in the 19th century.

Language teaching and mise-en page in John Florio's Anglo-Italian dialogues

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I will investigate John Florio's bilingual dialogues, developed to teach Italian. "Bilingual Florio", as he was called by his own pupils, "an Englishman in Italiane", as he defines himself, embodied the most typical features of the Renaissance go-betweens, a category of individuals, usually émigrés, refugees, or exiles who, in Peter Burke's words, "took advantage of their liminal position and made a career of mediating between the two countries to which they owed a kind of allegiance." (Burke 2005: 23; Pfister 2005 and 2009; Montini 2008). Florio's rich linguistic competence is displayed in dictionaries, translations, and also in conversation textbooks used to teach Italian. However, it is in his manuals, *Firste Frutes* (1578) and *Second Frutes* (1591), that Florio's strategies for teaching Italian as a second language are displayed. His didactic dialogues tend to demonstrate in form and content what they purport to impart (Culpeper and Kytö 2010), first and foremost the pedagogical force of conversational form: Florio's conversing gentlemen display and perform the Italian language and discourse, Italian phraseology and mentality, Italian vocabulary and civil conversazione. The paper will address theoretical and methodological aspects of Florio's language teaching/learning which put a premium on the performative and oral quality of language.

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**Características grafofonéticas das vogais francesas na gramática
*O mestre francez ou novo methodo Para aprender a Lingua Franceza
por meio da Portugueza* de Francisco Durand**

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Fontes *et al* (no prelo) sublinharam a importância da gramática *O mestre francez ou novo methodo Para aprender a Lingua Franceza por meio da Portugueza* no contexto da gramática franco-portuguesa setecentista. Esta obra destaca-se sobretudo pelo seu pendor didático, pois destinava-se a portugueses que pretendessem estudar a língua francesa corretamente, pelo que, na elaboração da sua obra, o autor afirmou ter baseado as suas teorias linguísticas nos autores franceses mais prestigiados da época, referenciando Pierre de La Touche, François Séraphin Régnier-Desmarais e Pierre Restaut. Por esta razão, é nossa pretensão, nesta comunicação, apresentar as propostas (grafo)fonéticas do autor da gramática em análise relativamente à pronúncia das vogais, procurando demonstrar a possível influência dos supramencionados autores franceses.

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Lingua francas in India: toward a sociolinguistic analysis of practice-based communities

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Among the European languages which reached India from the 16th century onwards Portuguese and English played the role of lingua francas. Since the second half of the 17th century the latter progressively replaced the former in many domains. However it never determined its complete disappearance.

Drawing from Ostler's questions — in what circumstances and with what dynamics does language spread occur? How did language communities come to flourish in the past? (Ostler 2005: 571-573), first of all, I will consider language as a dynamic process of linguistic accommodation resulting from the continuous interaction between language and its environment (Henriksen 1984: 254). Consequently, I will identify formal and informal environments which favoured the diffusion of both different varieties of English and Portuguese languages as lingua francas. Within these environments, where languages represented systematically organised sets of linguistic possibilities to the languages users, I will observe the role of individual agency in the creation and spreading of these varieties, identifying different practice-based communities (Wenger et al. 2002) such as those of traders and missionaries. Indeed, although the varieties representing the main two lingua francas can be placed along a linguistic continuum where a series of linguistic features overlap, specific features identify different communities of practices (Wenger 2010).

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Vernacularising alchemy: the (re)translations of *The Mirror of Alchemy*

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Although the transition from Latin to English as a language of science has been much studied in the domain of medicine (e.g. Taavitsainen & Pahta 2004), there are far fewer studies in the domain of alchemy (Grund 2013: 428). In this paper, I discuss the manuscript copies of the alchemical work *The Mirror of Alchemy* (*MoA*) through vernacularisation and retranslation. Most 15th-century alchemical texts in England were translated (Grund 2013: 433). *MoA* is no exception: it was translated from the Latin *Speculum Alchemiae*. There are seven extant manuscript copies of *MoA*, dating from the 15th to 17th centuries. It was printed in English in 1597 (ed. Linden 1992).

Retranslation has been mostly studied with regard to literary texts (Edwards 2013) and present-day contexts (e.g. Paloposki & Koskinen 2004, 2010). There are four (re)translations of *MoA*: one from the 15th and 16th centuries, transmitted through manuscripts, surviving in four copies; a second manuscript translation in a 16th-century copy; one 17th-century manuscript copying the 1597 English printed translation; and one manuscript translation of a 1613 Latin printed version.

How do the translations of *MoA* differ concerning Latin-influenced terminology, and is there a change over time? To answer this, I employ close reading, comparing the manuscript copies with Latin manuscripts and printed versions from 1541, 1597, and 1613. My analysis shows that a combination of linguistic strategies was used to (re)translate *Speculum Alchemiae* into English. The differences in the translations are explained by the translation strategies used and diachronic changes in the language of science.

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Optemus adhuc na mitem bohu...
multilingualism in 15th c. Central European sermons

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Michael Polonus (†1480) was a famous Utraquist preacher of Polish origin who was active in Prague during the second half of the 15th c. Although Bohemia had allowed officially Utraquism alongside the Catholicism as a result of Hussite wars and Basilean compacts, he was arrested for his sermons and died in prison.

There are three sermon collections attributed to him: *On saints*, *On the temporal cycle* and *On the main feasts*. All of them have one remarkable feature in common: a high level of multilingualism with frequent code-switching between Latin and Czech with occasional traces of Polish.

The proposed paper will analyse the multilingualism of Polonus's sermons on the selected sample. The main focus will be given to his collection *On saints* (*Sermones Latino-Bohemici de sanctis*). It is preserved only in one manuscript and only short excerpts from these sermons were published previously. There is also almost no research undertaken on this collection.

The analysis will be carried out in an interdisciplinary manner: It will consider the contents of these sermons, the preacher's possible attitude towards Latin and Czech as well as statistic representation of the Czech words in the selected sample and various forms of code-switching.

The long-overlooked sermons of Michael Polonus represent an important witness of Latin-Czech multilingualism in late 15th c. and thus they can shed light on the linguistic situation of the given period.

Strategies of translating into Welsh in the sixteenth century

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The sixteenth century was a seminal period in the development of the Welsh language. In the first half of the century, and above all after the Acts of Union of 1536 and 1543, when public office duties in Wales were exclusively in English, the Welsh language was in decline and its usage narrowing. It was the translations of the New Testament by William Salesbury in 1567, followed by the entire Bible published by William Morgan in 1588, which saved the language and determined its further development. My paper explores translations into Welsh from Latin and English undertaken during the sixteenth century – from saints' lives at the beginning of the period to religious writings produced by both Protestants and Catholics at the end of it. These texts show different translational strategies and choices manifesting themselves, for example, in different frequencies of recent loanwords and of patterns of word-formation and syntax. The aim of this paper is to give an overview of this hitherto much neglected field and to show the relevance of the Welsh contribution to the cultures of translation of the Early Modern period.

A dispute between two "giants": the case of interpreters and translators in the service of Macau in 1632, João Rodrigues-Tçuzzu / Lu Rehan, S.J. and Miguel Pinto

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From 1618, as a result of Beijing's systematic convocation of Chinese *lingoas* as interpreters, translators and interlocutors in the diplomatic relations established with Macao in the context of the Manchu advance, the importance of this social network for the support and survival of the city was officially recognized by both the mercantile elites with access to power and the educated Jesuit elite. Comprised of merchants from Fujian and Guangzhou, some of whom were "literate", with spoken and written knowledge of Portuguese and Japanese, the importance of the

network of *lingoas* and *jurubaças* grew through the intermediation of Simão Coelho and Miguel Pinto. In 1625, through the consolidation of his status as an interpreter and translator at the service of the city, Miguel Pinto served as an observer in the diplomatic mission of the six “elect” and Father João Rodrigues-Tçuzzu / Lu Rehan in Guangzhou, following the demand by part of the Chinese local power for the overthrow of the stone wall ordered to be built by Captain General Francisco Mascarenhas. In 1632 Miguel Pinto and João Rodrigues, SJ / Lu Rehan, whose status as interpreters and translators was consolidated in Macao, participated as antagonists in the debate, with the involvement of the merchant elites who had access to the power in the city, on the attitude to take to the continued hardening of Chinese local power, despite the city's systematic help to combat the Manchu invasion at the request of Beijing.

Shakespeare’s multilingualism in contemporary translation: two case studies

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Taking into consideration recent scholarship on multilingualism in Shakespeare (Saenger 2013, 2014; Delabastita and Hoenselaars 2015; Braunmüller and Ferraresi 2003), which has effectively eroded the ‘borders of English’ (Saenger 2013) with regard to the Early Modern period, this paper takes a close look not only at Shakespeare’s use of loanwords and code-switching but also at the interplay of romance and germanic roots in two texts belonging to the comic and tragicomic genre: *The Taming of the Shrew* and *Troilus and Cressida*. How might these effects be rendered in contemporary translation? Both of these playtexts present a number of examples of linguistic hybridization which serve different purposes: in *Troilus and Cressida* the presence of romance and latinate derivations in specific moments signals the commixture of high and low styles that is typical of the play and which generates comical or sarcastic effects as well as lofty registers of communication. In the *Shrew*, as has often been noted, the presence of Italian and especially Latin produces characterization and localization effects, but it also explicitly foregrounds the activity of translation and language learning, as for example in the celebrated Latin lesson scene. Both plays, which have been

translated into Italian by the panel participant, will be analyzed with the aim of highlighting challenges in intra- and interlingual translation, as well as reception issues related to both the Elizabethan audience and contemporary foreign language audiences.

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Quran translations in Europe (1400-1800)

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The task of translating the Quran is not an easy one; indeed, Qur'anic passages are difficult to understand even in the original Arabic (Ruthven, Malise 2006). This paper addresses the problem of the first translations of the Qur'an, undertaken between the years 1400 and 1800, considering its historical dimension and of the translation strategies adopted by the translators.

Our discussion will include: the influence of spread of Islam as felt in Europe; the first translations of the Qur'an in Europe and the historical developments of the period under discussion and the constitutional state of the Church and its profound impact on the translations. It will also argue that Quran translations in that period were not simply a matter of making Islam's holy book available for Christian fulmination and refutation, but that the widespread scholarly interest in Semitic languages and popular fascination with the exotic wonders of the East were also powerful incentives. (Burman. E. 2014)

We will also mention about the continual growth of European vernaculars as scholarly languages throughout this period and the place of Latin as a central learned language well into the 18th century as the medium of Quran translations. Last but not least, we will touch on the problem of how the Enlightenment process greatly changed the mentality in the West, by adding scientific and artistic dimensions to Quran research, as in the case of Marracci and Du Ryer's *L'Alcoran de Mahomet*.

**Samuel Purchas translates China into English:
Fernão Mendes Pinto's Peregrination (1614) in *Hakluytus
Posthumus* or *Purchas his Pilgrimes* (1625)**

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After Hakluyt's famous travel writing anthologies, in 1625, his 'disciple', the English cleric Samuel Purchas (1577?–1626), published *Hakluytus Posthumus* or *Purchas his Pilgrimes*, *Contayning a History of the World in Sea Voyages and Lande Travells, by Englishmen and others* (4 vols.). Among other Portuguese travel narratives on China, Purchas published some chapters from the Portuguese travel narrative *Peregrination*, written by the Portuguese Jesuit Fernão de Mendes Pinto (c.1510-1583) between 1570 and 1578, and published posthumously in 1614. The Spanish translation which Purchas mentions in the introduction of his translation was published in 1620, and was the source for this English first translation of chapters of Pinto's travelogue. The full English translation would only be made in 1653, by Henry Cogan. Based on the translator's paratext(s) and his English version of a selection of chapters from the *Peregrinação*, this paper analyses what strategies Purchas used to translate China and adapt the source text for the English public, whose 'horizon of expectation' he took into account. It also studies how his translated texts contributed to the formation of the English early image of China based on Portuguese sources, and what new information was considered relevant to be published in London to support the early British colonial project.

**Translation-induced lexical change in Early Modern English:
a case study on the consequences of *Don Quixote*'s translations
as evidenced by the *Oxford English Dictionary***

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Though the degree and awareness of the multilingual contexts in which it is used have grown in the last decades, English has always been a language “in translation” (Pennycook 2008). This particular form of language contact has therefore been an important agent of change within the language throughout its long history (Blake 1992) and the Early Modern period was no exception (see e.g. Adamson 1999). However, it is not always easy to determine the precise linguistic results of those translation processes, even when considering lexical additions, the most frequent and conspicuous form of contact-induced change (House 2004).

The purpose of this paper is to present a methodology that may contribute to identify translation-induced lexical change in English. Using the third and online edition of the *Oxford English Dictionary* as a database, this methodology will be illustrated by means of a case study on the lexical additions to English that have resulted from eight Early Modern translations of Cervantes's *Don Quixote*. The identification and discussion of such lexical additions will show that (i) such translations have indeed resulted in lexical additions to English and so have been agents of language change and (ii) those lexical additions include borrowings imported from the source language (e.g. *mallet*), but especially neologisms created with native material (e.g. *puppettish*), which are very often calques (e.g. *disflesh*). This case study will therefore highlight the complex nature of linguistic heterogeneity and of the linguistic consequences of translation as well as the possible benefits of studying them comprehensively.

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Regional accents in Shakespeare audiovisual adaptations: cultural and translational insights

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This contribution will look at the ways cinematographic films and television series portray dialogues from Early Modern English texts which include codeswitching, styleshifting or language variation in general. The way these excerpts were transferred to the screen will be considered both from an intersemiotic and interlingual point of view, with translational insights on a third passage of meaning, the one related to the audiovisual translation into the dubbing mode. The contribution will conversely also reflect on how some audiovisual texts have portrayed characters speaking with marked accents and/or in dialect even when in the original texts these same characters speak standard Early Modern English or are characterized by way of a few impressionistic –linguistically speaking – brushstrokes. On British television, for example, it is not infrequent to hear even the “hero” or “heroine” speak with a marked accent in the adaptations of classic works of literature, which include contemporary takes of Shakespeare’s plays.

Emergence of a Polish-German student lect

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The processes from opening and crossing up to blurring the language borders in the context of globalization and migration processes have become a common part of everyday communication in multilingual contexts. Such multilingual settings include border regions characterized by language contact beyond national borders like German-Polish border city pair of Frankfurt/Oder and Słubice.

At the European University Viadrina in Frankfurt/Oder polish students established a German-Polish mixed speech (called by its speakers *Viadrinic* or *Poltsch*), which is widely practiced as their common group code in their every day interactions. The mixed forms can be illustrate along a continuum which spans from switching between the languages without any reciprocal influence, via building language forms characterized through transfer of grammatical and phonetic features, up to merging of language structures and emergence of new syncretic forms.

These syncretic forms emerge through blurring and dissolving the language borders and are characterized by overlapping and convergence of grammatical structures, which is fascinating to observe, especially in the perspective of the attributed designation of the German-Polish language border as “the hardest language border in Europe” (Wilkinson 2009). The aim of the presentation is to analyse such liminal forms which cannot be traced back to monolingual rules, but which develop their own grammatical and lexical characteristics and become a part of a new mixed code understandable only for insiders of the group who (established and) practice it. This final stage may be traced back to the universal principle of contact-induced language change and emergence of new varieties, an outstanding example being the formation of the Romance languages with regard to Latin (cf. Erfurt 2005: 18; Jungbluth 2012: 46; Gugenberger 2004: 125).

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Sanctius y el *sermo hispanolatinus* en el siglo XVI

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En el siglo XVI se hablaba latín de dos formas: una era la de los humanistas de tendencia más clásica, que hablaban o pretendían hablar *latine*; es decir, con la sintaxis del latín clásico y utilizando léxico, giros, idiotismos propios del latín clásico. Otros eran los que hablaban latín sólo para salir del paso y no se preocupaban de utilizar un latín elegante, sino simplemente ponían en latín frases hispanas, o italianas, o francesas, o inglesas; es decir, utilizaban palabras latinas, no siempre clásicas, para poner en latín una frase de la lengua vernácula. En el caso de España, lo que hablaban era lo que se podría llamar *sermo hispanolatinus*. Por ejemplo, en español se dice “dar gracias”. En latín *agere gratiam*. En el *sermo hispanolatinus* sería *dare gratias*. No se trata del llamado latín macarrónico, el cual tiene su propia técnica y tuvo además sus comienzos en poesía. Se trata de trasladar al latín la frase del español. Pues bien, Sanctius arremete duramente contra los que hablan este tipo de latín hispano, porque, dice, *qui latine garriunt corrumpunt ipsam latinitem*. Para él, lo que hacen los que hablan latín en su época es *aut uerbis latinis effutire cogitata, aut loquentium profluentiae interesse* (“expresar pensamiento con palabras latinas o entrometerse en las conversaciones

de los que hablan latín”). Expresar el pensamiento con palabras latinas es el *sermo hispanolatinus*, ya que el que habla latín piensa en español, pero utiliza palabras latinas.

**Thomas Nashe’s polyglot narrator
in *The Unfortunate Traveller* (1594)**

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In this paper, which is part of a 5-year project I have started on translation and polyglossia in Early Modern England, I will be studying the use of non-English words in Thomas Nashe’s *Unfortunate Traveller*: quotations from classical works in Latin (Ovid mainly, as well as Virgil and Horace), translated (and sometimes mistranslated) or untranslated, but also technical words from the lexicons of swordsmanship, law and justice, religion, etc., and vernacular phrases that serve to provide local colour as Jack Wilton, the narrator and main protagonist of the tale, tours Europe.

While the references to Ovid have been analysed to show the discrepancy between the original context of the lines quoted and the situation to which Wilton is applying them, an overall analysis of all non-English words and phrases in the tale remains to be done. Such an analysis will shed light on both the readership and the authority that Nashe, through his polyglot traveller/narrator, delineates for his work.

A readership defined by its linguistic capacities emerges from within the tale itself, with Nashe shaping a community of readers who have studied the same works as him and thus share a common humanist culture with him; but his readers are also people aware of the latest fashions coming from Continental Europe. More precisely, I shall argue that Nashe fosters this sense of a polyglot community by testing his readers’ translating skills.

Exploring missionary grammars in Portuguese Asia 1550-1650

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This contribution will examine in detail the vernacular policies and linguistic training developed by the Early Modern Society of Jesus in order to missionize among native populations formerly not well known to the European Church. These populations used languages with new scripts, grammar, and conceptual frameworks which severely complicated the transmission of the gospel to new converts. Therefore, the Jesuits intensely studied these languages and invested heavily in producing the tools necessary to advance their missionary efforts.

This contribution will examine the development of vernacular education in the Society in Europe, and the extension of these policies to Asia. In the first, the challenges working in new areas were clear from the earliest Jesuit efforts, and the need for comprehensive language policies for both daily speaking with natives and translating catechisms and other material became clear. The necessary modifications proposed and the general plan for language acquisition at colleges by new students in these new contexts will shed light on the programmatic intentions of the Jesuits. In this way, the field knowledges developed by the Jesuits were increasingly codified for transmission to new generations of missionary workers arriving in Asia.

Specifically, the second half of the contribution will examine two material artifacts which serve as hard historical evidence of these methodologies, and engage in a comparative analysis of their structures, contexts, and approaches to language acquisition. The codification and dissemination of language training can be found in the production of language “grammars,” or language instruction books which taught students to speak, write, and comprehend the new lexicographical systems in these regions. The two grammars used for comparison will be the Tamil language grammar “Arte da lingua Malabar” produced in India by Fr. Henrique Henriques in 1549, and the “Arte da Lingoa de Japam” of Fr. Joao Rodrigues, developed in Japan during the early 1600s. The contents of these volumes will be analyzed in order to discern the structural approach of language acquisition used by the Jesuits in these Asian provinces. The relationship between native grammar and Latin (or European) language will be key: how did the Jesuits proposed to link structures across the linguistic divide? There is also evidence that to some extent in Henriques book, and to a far greater extent in Rodrigues, additional non-

linguistic information was included in these grammars regarding the social customs, daily life, and historical Jesuit activities (struggles) in those regions. What information was regarded as necessary beyond language to promote communicative fluency among their desired converts? Finally, (and this may require the insights of a cultural anthropologist, linguist, or other philological expert), there will be an effort to reflect on the dialectic “structuring” of the interaction on native language in this period, and hypothesize if native languages were themselves changed in the process, as has been well documented in later protestant missionary phases (eg, 19th century British Africa).

Multilingual events in personal documentary texts recorded in bishops’ registers from Winchester in 1400-1525

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This paper aims to discuss the use of multiple languages in personal documentary texts recorded in bishops’ registers from the Winchester Diocese collection in the period 1400-1525.

The great majority of the documents recorded in late medieval bishops’ registers were written in Latin. English and French are generally used in documentary texts of a personal nature, such as abjurations, juraments, allegiances and testaments, while Latin is mainly used in texts of an authoritative nature, representing top-down communication. Out of a total of 5,359 texts from this period in the Winchester Diocese collection, 49 texts are written in English or French; of these, 35 may be classified as personal texts with multilingual events. It is these 35 texts that are the focus of the proposed paper.

The main objectives of the paper are to present a classification of the multilingual events in terms of form and function, based on a framework developed in Schipor (2018) and to discuss their pragmatic functions, taking into account the context of text production and reception. The paper argues that multilingual events in written texts should be dealt with in the context of their written mode rather than by applying concepts from multilingual speech. A close study of the physical context of multilingual writing is therefore necessary for an

understanding of the dynamics between Latin and the two vernaculars in late medieval England.

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Diffuse communities, diffuse languages: formulating non-teleological approaches to language formation

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In this talk, I contribute to the question of how *languages*, as bundles of lexical items that are arranged in particular structures and referred to with a particular name, emerge historically. I assume that *languages* generally must have developed from situations in which people use diverse repertoires and thus ask how monolingualism comes about.

To this end, I introduce qualitative data from an ethnographic study on the emergence and reproduction of *languages* as distinguishable categories, which has been conducted in multilingual Belize. Here, most families are inter-ethnically mixed so that people do not clearly affiliate with one cultural group. Also, people use several languages on a daily basis and in many everyday practices, the boundaries between different these *languages* are not clearly defined. Reminding of Le Page's and Tabouret-Keller's concepts of *focusing* and *diffusion* (1985), the data suggests that the social field and language categorisation emerge dialectically – language boundaries develop in relation to social boundaries.

This implies that where social affiliation is diffuse, linguistic units are diffuse, too. Accordingly, focussed norms and linguistic homogeneity require particular social conditions, which, in European history, seem to have developed in the context of early nation-state formation. However, the creation of a one-on-one correspondence of languages and social communities is no culturally universal phenomenon – there is no teleological path that would dictate the development of clearly separate groups and focused language norms. In order to avoid methodological nationalism (Wimmer & Glick-Schiller 2002), this should be considered in the study of historical and present-day multilingualism.

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Políticas do silêncio: língua, história, cultura

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Neste trabalho, visamos compreender a dimensão política do silêncio no período colonial brasileiro como parte de um discurso social sustentado pela Igreja e pelo Estado português, em que processos de significação e de subjetivação no que se refere às línguas do Brasil, à escrita de nossa história e à cultura brasileira têm papel central, tendo como referencial teórico e metodológico a História das Ideias Linguísticas (Auroux, 1992) e a Análise de Discurso como dispositivo de leitura e análise (Pêcheux, 1975), trabalhando um *corpus* formado por instrumentos linguísticos, relatos de viajantes e de missionários, documentos legais dos séculos XVI, XVII e XVIII. O silêncio não é aqui tratado como implícito em que uma significação estaria sobreposta a outra por intenção do locutor, nem como o vazio ou mesmo a ausência de palavras.

Discursivamente, o silêncio não é transparente o que significa que o sentido sempre pode ser outro, pois marcado por uma divisão com direção determinada historicamente, indicando deslocamentos entre a exclusão e a inserção do que pode e deve ser dito em dada conjuntura histórica, como parte de uma retórica de opressão-resistência, no jogo das contradições (Orlandi, 1992). A estrutura e o funcionamento de diferentes discursos como efeitos de sentidos entre locutores (Pêcheux, 1969), em sua materialidade linguística e simbólica, permitiu-nos problematizar noções como as de linearidade, literalidade, completude, dialogia, representação e interpretação em seus movimentos entre o mesmo e o diferente, e pensar a história do português como língua nacional, imaginariamente, única e una, como construção, memória e ideologia.

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Entre-culturas: contenda entre a Companhia de Jesus e os clérigos brâmanes: práticas linguísticas na Goa de Seiscentos

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Durante o século XVII, numerosos missionários, provenientes de toda a Europa, viajam para o Oriente tendo como finalidade a evangelização dos povos daquelas terras, agiam pois num âmbito religioso-social a favor de uma fraternidade universal, na qual acreditavam. Solicitados por D. João III, os primeiros missionários da Companhia de Jesus chegam a Goa em 1542. Daqui partem para a costa do Malabar, o Japão (1549) e, mais tarde, a China. Inevitavelmente, apenas desembarcados, começam a relacionar-se com a população local, surge imediatamente a necessidade de aprender aquela língua e cultura, isto é, a língua e cultura do *outro* de modo a poder comunicar. Havia, pois, a urgência da aprendizagem das línguas locais e é, exatamente, no quadro da missionação que os jesuítas conseguem recolher os recursos essenciais, sociais e intelectuais, idôneos a tal aprendizagem. Desenvolvem-se assim estratégias de inculturação e interação linguístico-cultural. Conhecer a língua local era, pois, fundamental para o desempenho das funções dos missionários, nomeadamente para o catecismo, Eucaristia e confissão. Muitos jesuítas são acusados de confessarem por intermédio de intérpretes ou *línguas*. O verdadeiro conhecimento da língua local, constituiu uma problemática religiosa e socio-cultural que atravessa de forma transversal as várias controvérsias inerentes à Igreja católica goesa. A polémica existente entre jesuítas e clero natural goês encontra-se registada na numerosa documentação da Companhia de Jesus. O nosso estudo pretende analisar as práticas intra e extra-linguísticas dos jesuítas em Goa, nos anos seiscentistas,

descritas no fascículo 23 do *Archivium Romanorum Societatis Iesu*, à luz dos estudos pós-coloniais.

**Distinguishing dialect and koiné in the Mandarin
recorded by Francisco Varo (1627-1687)**

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The Dominican missionary Francisco Varo (1627-1687) compiled several valuable records of the Mandarin of 17th century China known as Guānhuà. The most important are his *Arte de la Lengua Mandarina* and the *Vocabulario de la Lengua Mandarina*. Originally composed with the Chinese in Romanization and no Chinese characters, these texts contain vivid records of the spoken prestige koiné Varo learned and used in China. In recent years, W. South Coblin has produced complete English translations of these two texts and furnished Chinese character glosses for all of the Romanized content (Coblin 2006; Coblin & Levi 2000). Coblin's work thus provides us with invaluable and crucial aids for the close investigation of the Mandarin that Varo recorded, with regard to all its aspects: phonology, vocabulary, and usage.

Varo clearly stated that he was recording Mandarin as it was pronounced in Nánjīng (Coblin 2006:22). But there are some features of Varo's Mandarin phonology that are not seen in modern Nanjing, though they are found in other present-day Jiāng-Huái Mandarin dialects. For example, in the distinction between finals *uan-uon* and *(i)en-(i)an*. With regard to vocabulary and usage, Varo's texts unavoidably reflect colloquial features from not only Nanjing, but also other surrounding dialects. To gain a deeper understanding of the nature of the 17th century Guānhuà lingua franca, the present study takes a detailed look at this situation and sorts out which elements are more likely to be local to Nanjing or other dialects, and which had the broader regional currency of a koiné.

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Meeting the 'other': encounters of the Portuguese on their way to India

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How do you behave when you're communicating with someone about whom you know (almost) nothing and with whom you might not even share a common language?

In this talk, I will discuss this question with regard to Vasco da Gama's exploratory voyage to India at the end of the 15th century. As a source, I will focus on the epic *Os Lusíadas* by Luís de Camões, which was highly influential in shaping the European imagination/representation of these events, as well as (its putative) non-fictional sources, such as chronicles and an eyewitness account of the journey. We will thus be able to study how 16th century minds conceived of matters relevant to intercultural encounters and issues of mono- and multilingualism in situations of Early Modern linguistic diversity, e.g. with regard to foreignness of languages/cultures, (non-)verbal (mis-)communication, the role of interpreters, but also (multilingual) practices concerning appropriate/polite behaviour and the concomitant semiotization of space.

Subtle differences between the sources give an insight into varying conceptions of politeness and the possibility of mutual (linguistic) understanding in the Early Modern period.

The influence of Latin on the syntax of the old Polish language

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Previous work into the Latin influence on the Old Polish language has focused on syntactic borrowings mainly found in the texts from the 16th and 17th centuries, when Latin became a written and spoken language of intellectual and social elites. In fact, the influence of Latin patterns on syntactic constructions occurs in different forms in many Polish texts written before 1500. Most of the Old Polish sources from this period are religious texts, legal documents, and popular medieval literary works, translated with a different degree of freedom from Latin, some of them being also bilingual (e.g., court oaths).

This paper discusses differences in the Latin influence on written Polish in two periods: up to 1500, and after it. In the 14th- 15th century, Latin left a permanent mark on Polish syntax, attested in the use of noun phrases with nominalizations, the infinitive as the subject of sentence, and in changes in numeral phrases, amongst other things. In Polish history, this is a period of transition from oral to literate culture, and Polish writers educated in Latin used its grammar as a model for written form of the Polish language. In contrast, the typical Latin bookish constructions of the 16th-17th century (e.g., accusativus cum infinitivo, ablativus auctoris) were very often copied by Polish writers (often bilingual), but were used, like other Latinisms, as exponents of belonging to a higher culture or as means of stylization, leading to their absence in contemporary Polish.

Slavic-Romance language contacts in Dubrovnik in the Early Modern period

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In the Early Modern period, features of language such as countability, discreteness and nameability were still lacking: the main language was Latin and the rest was

a continuum of vernacular varieties which often had only very general names. There was no need to “bow to dominant political and ideological pressures to keep languages pure and separate”. As a result, there were numerous cases of “multilingual speech”, “translanguaging” or “multilanguaging” (Hüning 2012).

This paper will focus on language contacts in the Republic of Dubrovnik, whose idiom was influenced by several Romance layers: Latin; Dalmatic; colonial Venetian, which exerted its influence during a relatively short period of Venetian rule (1205-1358); Tuscan (*toscano illustre*), which gradually replaced Latin as the language of culture; spoken Tuscan as a language of commerce, and to some extent southern Italian dialects (Muljačić 2000; Sočanac 2004; Harris 2003).

The corpus consists of 16th century Ragusan comedies, which display a number of language-contact phenomena such as lexical, morphological, syntactic and pragmatic borrowing, as well as intrasentential, intersentential and tag code-switching, with varieties of Croatian as the matrix language and varieties of Italian as the embedded language, displaying various pragmatic functions.

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The black and the beautiful: from the song of Solomon to Shakespeare's sonnets

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Black signifies what you don't see, and what you don't see is the source of what you do see. When you look at a Caravaggio painting, not the black, but what's inside the black captures your attention. The blackness draws you in to what is inside it. Similarly, when you read a book, it's not the black ink but what's inside

the ink which allows words to mean things. With this idea of blackness in mind as the source of light and meaning, my paper discusses the impact and relevance of the translation of the biblical verse “I am black but beautiful” (Song of Songs 1:5) on Shakespeare’s interpretation of the black and the beautiful theme in his *Sonnets* (1609), linking blackness with divine nothingness and the invisible yet omniscient human author.

**God wants money in your mouth: A host of tongues
in Calancha's *Coronica moralizada* and its translations**

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Antonio de la Calancha's *Coronica moralizada del orden de San Augustin en el Peru* offers an excellent vantage point to consider linguistic behavior on both sides of the Atlantic in the Early Modern period. Calancha's description activities of the Augustinian Order in Peru is perhaps one of the best-known of the convent chronicles of colonial Latin America. The original publication in Barcelona in 1638 was followed by a Latin summary penned by his Flemish coreligionist Joachim Bruel in 1651. A French version followed in 1653, and a Dutch translation of the section dedicated to the martyrdom of Diego Ortiz was published in 1671. Each translation extensively recasts the original meandering text, which intertwines ethnographic descriptions with Roman Catholic theology and comments on Spanish colonialism. As a recorder of the missionary activities of his order, Calancha interprets their American experiences through an Old Testament lens. He frequently attributes the multilingual nature of Peruvian indigenous cultures as the work of the Devil, who multiplies and confuses tongues in order to impede faith and lead the natives to perdition, and in one instance, Calancha ties the evangelical work of the Augustinians to the prophet Elijah, portraying an inverted Peruvian Pentecost complete with flaming tongues. Calancha suggests at the end of this lengthy text, however, that ultimately the work of the Augustinians should be understood as language alms.

Focusing on several of the descriptions of language and multilingualism in the text, I will examine both Calancha's understanding of languages and tongues and how it is reinterpreted in the subsequent translations.

Learning to speak a foreign language in the 16th century: on discourse markers in multilingual dialogue books

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In the 16th century, modern languages were usually taught from a utilitarian perspective: the main aim was to learn to communicate efficiently. One common way of learning to speak a foreign language was through multilingual textbooks which contained practical dialogues for concrete communicative situations: e.g. how to organize your stay at an Inn.

For historical (socio)linguists, these textbooks are a source of spoken language from Early Modern times. As an additional benefit, in order to fulfill their didactic purpose, the dialogues offered the language learner various options (e.g. various discourse markers) for expressing directive or expressive speech acts (e.g. greeting a fellow merchant).

In this paper, we present results from a semantic-pragmatic analysis of the discourse marker *hola* in hexalingual, septalingual and octolingual editions of the textbook *Colloquia, et dictionariolum* which were published in Antwerp between 1576 and 1662. We focus on *hola* in Dutch and Spanish: Spanish was regarded as an important language in the Southern Netherlands during the Spanish Habsburg rule in the 16th and 17th centuries. Accordingly, it was the first language to be added to the original Dutch-French version. By looking into commonalities and differences in the use of *hola* in both languages, we aim at providing insight into which discourse markers were selected for didactic purposes, how they were translated to other languages and adapted in the course of time.

Literary Chinese as a conquest language in Ming dynasty Yunnan Province, 1380-1674

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The region between the foothills of the Himalayas and the south China sea had been ruled by the Nanzhao and Dali kingdoms for 600 years before they were incorporated into the Mongol empire in 1253. A century later, the armies of the Chinese Ming dynasty invaded the region now known as Yunnan province. Speakers of dozens of Tibeto-Burman, Mon-Khmer, and Tai languages were now joined by military colonists and traders speaking numerous varieties of sinitic, and all were governed by a civil service conducting business in the written standard, literary Sinitic, and its spoken equivalent *guanhua* (officials' speech).

In Ming society, facility in literary Chinese did not mark membership of an ethno-national community but a status group, the classically-educated scholar-gentry from whom the civil service was drawn. Written accounts of the indigenous peoples of Yunnan from this period similarly do not use language as a locus of group identity. As a result, some indigenous families gave their sons a classical Chinese education and joined the imperial ruling class, while others used intermediaries, particularly exiled literati, to represent themselves from a distance, and still others disappeared from official discourse. This paper will argue that literary Chinese functioned effectively as a means to maintain colonial rule through imposing and reinforcing status-group boundaries, rather than the ethnic/racial categorisation typical of European empires.

Greek as a vehicular language between Venice and Istanbul

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In a multilingual setting such as the Mediterranean Sea in Early Modern Ages, the sultans Mehmed II (1451-1481) and his son Bayazid II (1481-1512) did not employ Ottoman for communications with Venice, Florence, Milan, the Holy See

and the Order of Saint James, but rather used Greek as a vehicular language (see, among others, Lambros 1908, Raby 1983, Delilbalşı 1993, Vatin 1997, Pedani 2010).

In this contribution I will consider the Greek documents sent to Venice by the Ottomans and kept in a section of the State Archives of Venice, the so-called *Miscellanea documenti turchi*. The choice of the language will be investigated. Moreover, it will be highlighted that the language the sultans and the Ottoman officials employed in their diplomatic communications with the *Most Serene Republic* was not the Literary *Koiné*, which had a written tradition and was beforehand used as the official language of the Byzantine Empire, of the Church and of the Literature. Officers of the Ottoman *scriptorium* used a vernacular variety of the language, which did not have a written standard. The frequent misspellings and mistakes in the texts allow us to propose that the scribes were not native Greek speakers, but rather writers who learnt Greek at the court.

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